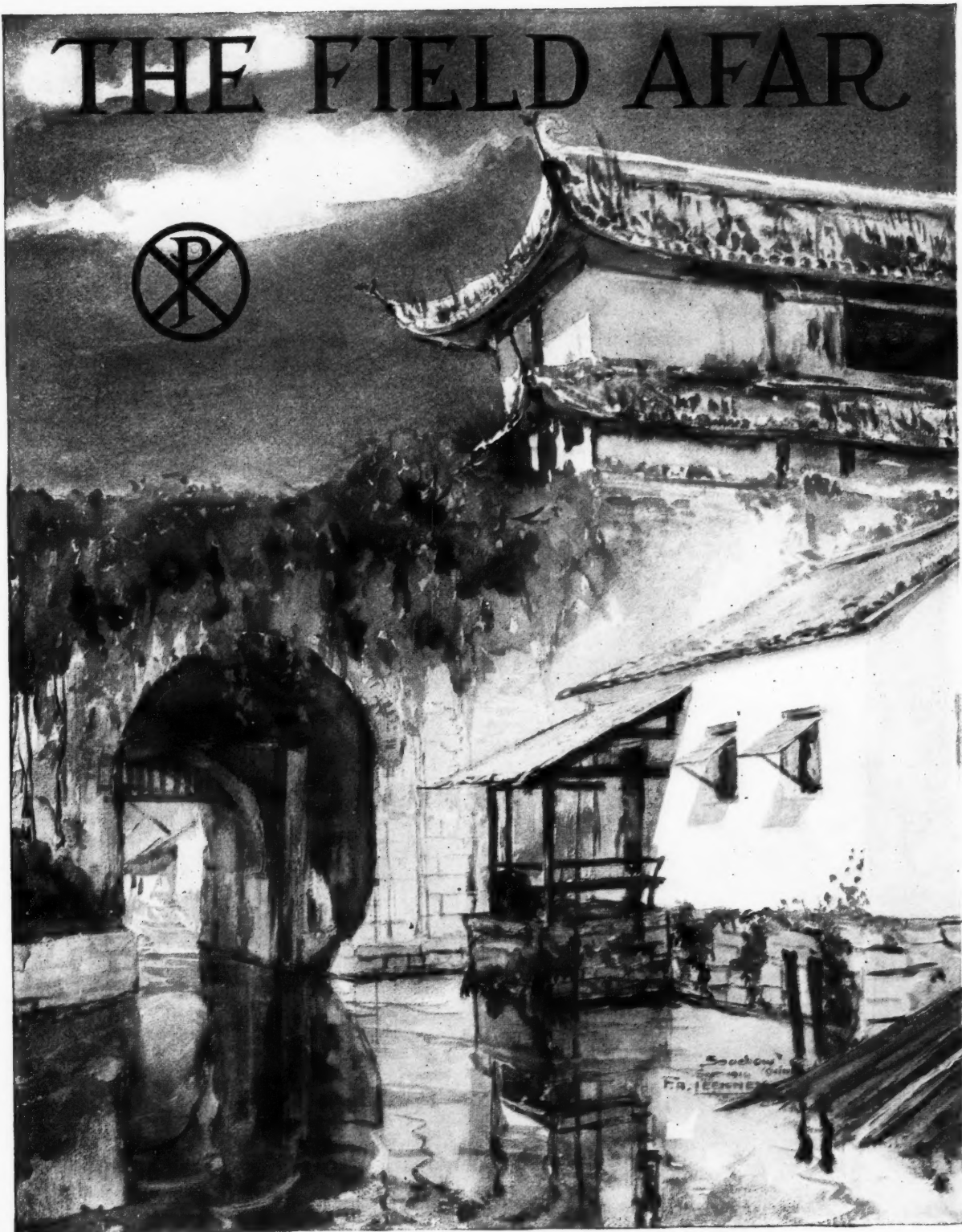


THE FIELD AFAR



VOL. XVII
JULY-AUGUST

Midsummer Number

Nos. 7-8
1923

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(MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness, Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

IN THE UNITED STATES.

THE SEMINARY AND ADMINISTRATION is situated above the Hudson River, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy, theology, scripture, etc.

The Auxiliary Brotherhood of St. Michael was established for those who wish to devote themselves to foreign mission work, but are not inclined to pursue higher studies or to assume the responsibilities of the priesthood. The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center.

THE MARYKNOLL PREPARATORY COLLEGE, at Clark's Summit, near Scranton, Pa., admits to a five-year classical course foreign mission aspirants who have completed the eight grammar grades. Connected with this institution is a group of the Maryknoll Sisters. Their convent is dedicated to Our Lady of the Missions.

THE MARYKNOLL SISTERS have worked with the Society from the beginning, first as lay helpers and now as recognized religious. These Sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

THE MARYKNOLL MEDICAL BUREAU, at 410 East 57th St., New York, was started in 1920 to interest the medical profession in mission needs, to secure the services of physicians and nurses, and to provide medical supplies for hospitals and dispensaries in the mission. Here, also, is the city office of Maryknoll.

THE MARYKNOLL PROCURE in San Francisco, Calif., Fillmore and Vallejo Sts., is the center of Maryknoll activities on the Western Coast and the depot of supplies for the missionaries in China.

THE MARYKNOLL JAPANESE MISSIONS, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash., are conducted by the Maryknoll Sisters, for the education and religious instruction of the Japanese in those cities.

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For further information address: The Catholic Foreign Mission Society, Maryknoll, N. Y.

IN EASTERN ASIA.

A MISSION in South China has been assigned to the Maryknoll Society by the Sacred College of Propaganda Fide, Rome. The first band of Maryknoll priests left for this field in September, 1918. There are now seventeen priests and two auxiliary brothers in the Maryknoll Mission. A second mission field has been set apart for Maryknoll in Kwangsi. In the fall of 1921 the first mission group of Maryknoll Sisters arrived at their Chinese convent, 40 Austin Road, Kowloon, Hongkong; a second group of six left for China, October 3, 1922. A third mission—at Heijo, in Korea—has lately been added by Rome.

THE MARYKNOLL PROCURE is the center of communications and supplies for the various mission stations at Wuchow, Yeungkong, Tungchen, Kochow, Loting, Chiklung, Tungon, and Pingnam, in the provinces of Kwangtung and Kwangsi. The post office address of the Procure is: Box 595, Hongkong.

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At Hongkong—Kowloon.

WE speak often enough of Hongkong, which, till now, has been the only available place for Maryknollers to meet and to transact their affairs. Here checks are cashed, supplies purchased, doctors consulted, and dentists commandeered. Here, too, land the steamers from overseas with welcome freight, and, sometimes, with more welcome passengers.

Hongkong stands on the island of Victoria, a ferry trip across from the mainland. It is "very English, you know," but the Chinese who live in Hongkong have no more of a cockney accent than

they have a Yankee twang. John Chinaman of Hongkong talks business English, otherwise known as pidgin.

The Maryknoll Fathers must have a house in or near Hongkong, and the Maryknoll Sisters must have another. These are necessities—but the problem of getting them has been difficult, mainly because Hongkong and all adjacent territory under the British flag is such a safe place for a Chinaman's gold that not only the island, but Kowloon, the British settlement across the bay, on the mainland, is, as John expresses it, "full up."

Fortunately, each of the Maryknoll communities managed to

hire a house for a limited period, after their respective arrivals, but the threats of eviction were always suspended over them.

Finally, an option was secured on a commodious house for the Sisters, which would provide for their development and another option was taken on a smaller house for the Maryknoll Procure, which would meet our Hongkong needs for the present, and possibly for the future.

Both houses are in Kowloon, which is within ten minutes of Hongkong, by ferry.

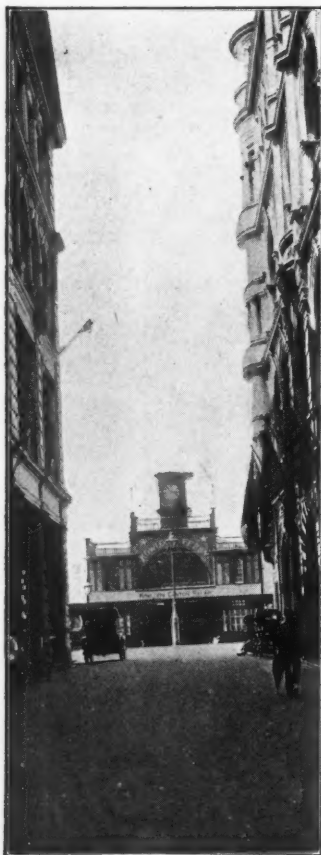
Houses in and around Hongkong, as elsewhere in the semi-tropical and tropical regions, are shaded by balconies or verandas



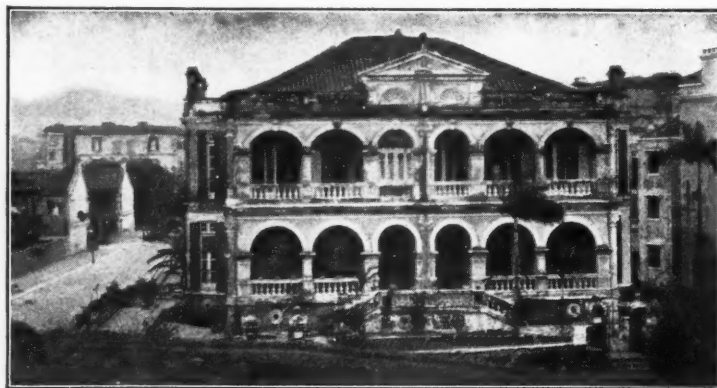
THE PRESENT HEADQUARTERS AND RETREAT HOUSE OF MARYKNOLL SISTERS IN CHINA. Houses are scarce in and about Hongkong. An option has been secured on this house and our Sisters would be grateful for cooperation of friends in its final purchase.

Should you make new friends this summer, touch the magic word Maryknoll and note the response. If there be none, look surprised and tell our story. An American Catholic who does not know Maryknoll is rarer now than he used to be, but there are thousands who have never heard the word.

and appear larger than the reality. We hope that the Maryknoll houses in Kowloon can yet be purchased, but property costs are high about the island and we are not so sure. Here is where the stringless gift applies because few of our readers will realize the absolute necessity of Procures to serve our interior missions.



IN HONGKONG.
To the Kowloon Ferry.



THE MARYKNOLL PROCURE.

Large enough for present needs, but small if the semitropical verandas should bare the actual size.

Father Robert on Things Chinese.

WITH stories of bandits, kidnapping, and civil war in China, displayed in black face on the pages of our daily papers, we are often asked what we think of the situation and we were about to launch forth on a very impressive (?) explanation with free advice added, when there came from France a commercial magazine marked at the caption *Ten Years of the Chinese Republic*.

The article was written by Père Robert, a priest, whose name is widely known in China itself, where he has lived for more than thirty years, and who is said to know China as well as any living white man, and better than most.

Fr. Robert's article boldly states the present weakness of the Chinese Republic, proves that since its establishment, in 1911, the Republic has accomplished no work of national importance. (It has, for example, added hardly 2,000 kilometers to its railroad system and has borrowed from all sides.)

Yet, Fr. Robert adds:

China's general condition should not leave a pessimistic impression. In reality, the situation is far from hopeless. It must be remembered that China has a population of more than 400,000,000. The farmers and the tradesmen are two classes of society

where healthy, intelligent, and active elements are found. Their honesty is often astounding. They are frugal, ambitious, and gifted with a remarkable aptitude for economy. China has all the varieties of climate and, as a consequence, her products are of every nature. Her soil is at least as fertile as that of the most favored countries. The subsoil is unexploited and it greatly tempts the Anglo-Saxons. Indeed, the *Economist* for February enumerated China's immense coal beds and estimated them at 995,587,000 tons.

The public debt of China can be estimated at about \$3 per capita. If China had a wise government and an honest administration, this debt would seem as nothing, compared with that of western countries.

The present revolution is of no interest to 95 per cent. of the population. All they want is to work, trade, and live in peace, without paying too many taxes.

Political questions interest only an inconsiderable minority, a few thousands of men who are led by their own ambition and personal interest rather than by the good of the nation. In every country of the world, the happiness of the people depends, not on the kind of government, but on the men who govern. The arbitrary deeds of the ancient Emperors of China were almost justice compared with the republicans of today, just as the despotism of the Czars seems mild when compared with the horrors of the Soviet régime. In practice, however, it is hard to stem great democratic currents. The Chinese Republic is not necessarily bad in itself. It has been governed by men who were inexperienced, unskilled, or ignorant, but all that may change tomorrow and more wisely-chosen men may come into office.

Old China Unchanged.

China, to whom the republican régime came as a surprise, thought she would find, immediately, legislators and administrators. In our own Republic (France) which is no longer of recent date, we know that there is no dearth of ambition, but that ability is rare. In theory, Old China has been destroyed, but in practice she is fundamentally unchanged. She remains a country patriarchal to the core, without any shade of individualism, if we except a few hundred students who are, in general, undeveloped and who have returned from foreign parts with mediocre learning, great ambition, and greedy appetites.

Under the old régime, there were not more than one hundred high officials and they were certainly the élite. Under the present régime, the youth of a lower social stratum is struggling for power. This youth is ardent, but he has neither traditions nor experience, and too often sees in power a means to wealth, too rarely a means to work for the public good. What China needs, just now, is a wise guidance from outside. But this is what she fears. It is true that she recognizes the good results of foreign control in as far as the customs, the duty on salt, and the postal service are concerned. But these satisfactory experiments do not go so far as to induce her to accept foreign control over her finances and over the other state departments. Therein, however, lies her salvation, if she does not wish to be overwhelmed by the present difficulties.

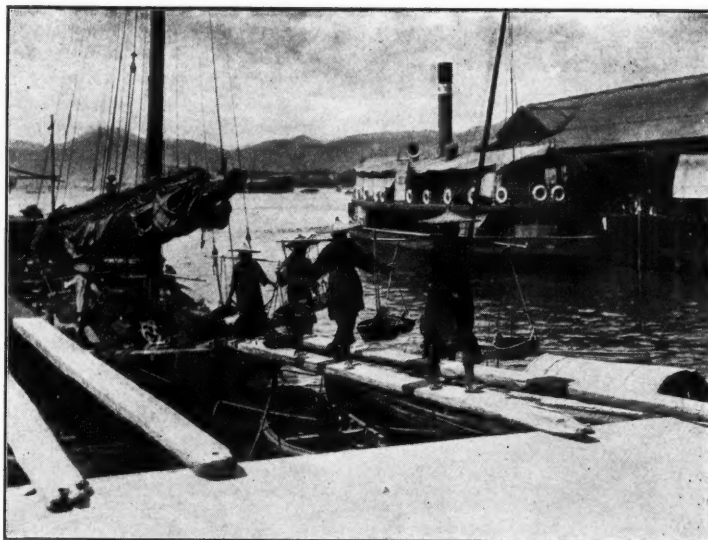
The Sixth Departure.

ANOTHER group of Maryknollers will leave for the Orient September 23, and this time there will be a separation at Japan, where at least one will branch off to meet Fr. Byrne in Korea.

There will be ten in the group, including priests, Brothers, and Sisters, but this year the Sisters will predominate.

Till now, the annual cost of this departure—five hundred dollars for transportation and outfit—has been met by generous individuals, and, in some instances, by societies glad to thus express their appreciation of the apostles' splendid purpose to leave all for the Master.

The day may come when from some funded source or some mis-



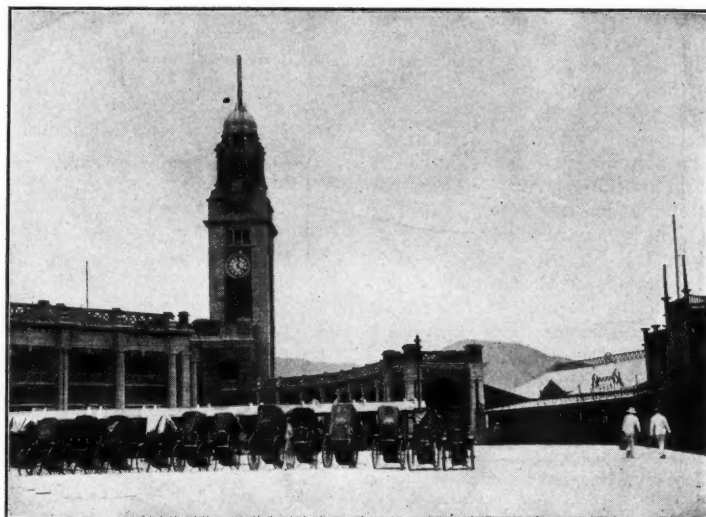
THE KOWLOON FERRY AT ITS HONGKONG DOCK.

These are comfortable boats with first and third class accommodations. They run every ten minutes and take about that length of time to cross.

sion aid organization, we can look for this form of help; but we are sure that there will always be some appreciative souls who will welcome the opportunity to prepare a devoted young apostle—priest, Brother, or Sister—for

the over-sea campaign, and meet the expense of travel.

Nine of this group, leaving in September, should arrive in Hongkong harbor before October 25, when there will be another happy reunion of Maryknollers.



ON THE KOWLOON SIDE OF THE HARBOR.

The ferry is at the right, the railway station at the left, and the rickshaw sharks between the two.

The New Bishop of Canton.

WHEN Maryknoll priests went to China, in 1918, they placed themselves under the spiritual direction of the Bishop of Canton, the Rt. Rev. J. B. de Guébriant, who had been instrumental in bringing them to the Kwangtung Province.

It was planned that they should remain under this direction for at least two years before taking steps to form a separate American mission, but they at once occupied the new mission territory and were given entire freedom in their development of it. At the end of two years, the relationship with Canton was so agreeable, and our Maryknoll men felt yet so young, that it was decided to continue under Canton, where every Maryknoller found fraternal welcome as he passed to and from his mission field.

The time has now come for the inevitable separation and the Sacred Congregation of Propaganda has in its hands the names of three Maryknoll missionaries who are eligible to the important post of first superior. If the selection has not been published by the time these lines are read, say a prayer to the Holy Ghost that the best man be chosen.

The separation, however, will not deprive Maryknollers of their occasional welcome at Canton, the spires of whose noble Cathedral appeal so strongly to the missionary's heart.

There is a new bishop at Canton, the Rt. Rev. A. Fourquet, but he is no stranger to Maryknoll. A score of years ago, Fr.

That wills are often broken is a byword; but it is not generally known that they sometimes go by default, because the beneficiaries fail to receive notification or neglect to follow up their titles.

We shall be grateful to any testator for a word to the effect that the Catholic Foreign Mission Society of America is remembered, if such be the case.



RT. REV. ANTOINE FOURQUET, D.D.
Vicar Apostolic of Canton, Kwangtung.

Fourquet met the Superior of Maryknoll in Paris. The missionary, still young, had landed at Marseilles, with a cue that reached to his waistline and a jet black beard that touched the same line directly opposite.

The cue has gone, but the *belle barbe* remains, though streaked with gray, and the same heart beats gently under it, as before.

It was with genuine pleasure that Maryknollers, abroad and at home, learned that the Sacred Congregation of Propaganda had named Fr. Fourquet as Vicar Apostolic at Canton.

May he live many years! We know of none in all South China, who by gifts of mind and heart, added to long experience and exquisite tact, is better fitted, and Maryknoll will pray that the Holy

Ghost may accomplish much through him.

The S. P. F. in Rome.

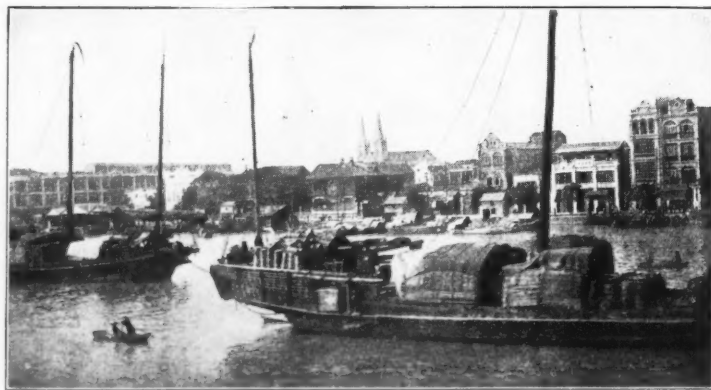
THE Supreme Council of the Pontifical work for the Propagation of the Faith sat, for the first time, at Rome, last March.

It met in the palace of Propaganda and made disbursements of the returns gathered for the missions during 1922. The task was laborious and delicate, one which has been performed, until now, in France, by central councils sitting at Paris and Lyons.

The amount disbursed was higher than ever before, running well towards two million dollars, of which American dollars and British pounds sterling constituted the half, France contributing almost a quarter of the entire sum. Four hundred missions were in the list of beneficiaries.

The first session was held March 12 and was opened with a fervent address by his Eminence Cardinal Van Rossum, who insisted strongly on the need of prayer, as a paramount duty of all who sincerely desire to cooperate in the evangelization of the world.

The second day was occupied with the missions of Europe, and the following days given over to missions in other portions of the world. After nine days, the task



IN THE HARBOR OF CANTON.

Note the towers of the Cathedral where Bishop Fourquet was consecrated.

was accomplished. It was, however, lightened by the work of a preparatory committee and greatly facilitated by the substantial adoption (exceptional this year) of allowances made in 1921 by the French Council.

Members of the Supreme Council were later received in special audience by His Holiness Pope Pius XI, into whose august presence they were conducted by the Cardinal Prefect of Propaganda, who made an eloquent address on the work of the Council and the spirit of its members. Pius XI responded, noting the historical character of the assembly and filling the hearts of his hearers with the warmth of his paternal interest. His Holiness, too, would share in the work by an alms, no less than \$25,000, which the Supreme Pontiff then and there bestowed.

This amount, it was later noted, should go into a fund for *Extraordinary Help*, to be applied to new missions and to urgent necessities arising from catastrophes.

Before adjourning, the Supreme Council discussed methods of arousing and sustaining mission interest, special mention being made of pictures, medals, calendars, almanacs, tracts, mite boxes, lantern talks, mission days and exhibits.

In the month of May, a circular was issued from Propaganda to Mission Societies calling for cooperation in a great world-mission exhibit to be organized at Rome in 1925. Of this, we shall say more in a later issue.

A life subscription, in view of possible advance, will be a good bargain if you are looking for such.

Membership in the Catholic Foreign Mission Society may be secured for one year by the payment of fifty cents.

Such membership, with its many spiritual helps, is applicable to the living or the dead.

As special certificates are prepared in each case it should be stated whether the person to be enrolled is living or not.

Students' Mission Crusade.

MARYKNOLL is experiencing with grateful appreciation the generosity of American Catholic students across the country. Here are proofs of a devoted and widespread interest:

For the foreign missions—\$12.33—*St. Philip Neri Student Club, Madison, Minn.*

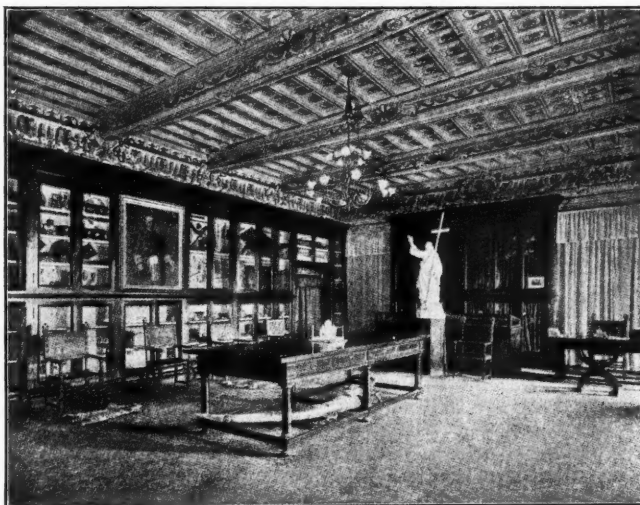
Kindly apply the enclosed check to the Chaminade Fund.—*Holy Trinity High School, Brooklyn, N. Y.*

This check is the result of the open-

you send us one copy of *Father Price of Maryknoll*, as advertised in THE FIELD AFAR. We intend to add this book to the library of our Mission Study Club and hope, in the future, to be able to procure other publications from you for the same purpose.
—*Mother McAuley Unit, Conn.*

In making our annual distribution of funds, we are sending you \$50 to be sent to the Rev., and a check for \$240 to be sent to the Rev., both in China. This year our Unit has shown a marked increase of interest in the missions. We hope to have an even more successful crusade next year.
—*St. Ambrose College, Iowa.*

We are happy to send you this check



WHERE THE SACRED CONGREGATION OF PROPAGANDA ASSEMBLES.

ing of our Mite Box.—*The Mission Society, St. Charles Seminary, Ohio.*

This \$7 was collected by our Unit. We, as usual, keep you in our prayers.
—*St. Mary of the Mount High School, Pittsburgh, Pa.*

Please find enclosed \$230 for our Blessed Louise de Marillac Burse and \$150 for the Mother Seton Burse. We send all good wishes for your success.
—*Blessed Clet Unit, Emmitsburg, Md.*

We are sending you \$10 to be applied to the Blessed Madeleine Sophie Barat Burse. We are grateful for the name of Sister in Hongkong and we shall send her a little offering in the near future.—*Academy of the Sacred Heart, Louisiana.*

For the enclosed \$1, we ask that

for \$104.29, the amount designated for Maryknoll this year. It is a rather small amount, but we hope to be able to send much more next year. The Mission Unit wants to be remembered to the former St. Mary's boys at Maryknoll.—*St. Mary's Seminary, Baltimore, Md.*

The Catholic Students' Mission Crusade Unit of St. Bede College is hereby sending you \$75. Ten of these dollars are to be used toward the building of the tower. The remaining \$65 use, as you see fit, in the furtherance of the missions in China. We should like this offering to be sent to China, since the American dollar is of so great value there; however, as you like. Of money we have little; but we assure you of our prayers.

—*St. Bede College, Ill.*

Noted Recently.

THOUSANDS of tourists are expected at the Passion Play staged in the open air theatre of Canisius College, Buffalo, for six weeks beginning July 16. Niagara Falls and a Passion Play should draw tens of thousands to Buffalo.

In the late Monsignor Mooney, Vicar-General of the New York Archdiocese, Maryknoll lost a special friend. Periodically, Monsignor Mooney would visit us and even after he had been stricken, he motored up several times. He liked to watch us grow and we liked to have him with us.

May his fine soul rest in peace!

The Josephites, working for the evangelization of the Negro in America, are preparing to move their college further north in the hope of getting more vocations. Besides, they need a larger building, and, as a nation-wide movement, they are asking every loyal American Catholic to contribute one dollar, to be forwarded to V. Rev. L. B. Pastorelli, Box 1111, Baltimore, Md.

Among the very few American Sisters who have sailed on the Pacific to take up work for the Master was Sister M. Bonaventure, who died, April 16, on the leper island of Molokai.

Sister Bonaventure was born in Syracuse, N. Y., and had lived as a religious in the Hawaiian Islands for forty years. American Catholics should be proud of her record and should pray for her soul.

St. Mary's Seminary, in Baltimore, will betake itself to brighter surroundings and into a new structure. Neither land nor plans have, at this writing, been secured, but the project is being pushed energetically by Archbishop Curley and will awaken a gratifying response from outside of the Baltimore Archdiocese.

A Tribute From Washington.



RT. REV. THOMAS J. SHAHAN, D.D.,
RECTOR OF THE CATHOLIC UNIVERSITY.

GOD bless Maryknoll; or rather, God has already blessed abundantly this holy work, the first fruits of our new born American zeal for the spiritual welfare of the millions who have never heard Christ's message of great joy to all mankind. Our first "Seminary for Foreign Missions" has amply justified itself in the few years of its existence. Its founders seem to have builded more wisely than they knew. They have met in the common heart of American Catholicism an unexpected response of faith and, in a few years, have crossed the line which separates experiment from success. Their reward, however, is not in human praise, but in the knowledge that through them the Catholic Church in the United States has recognized the glorious apostolic call, and has definitely given herself for the immortal task of preaching to the ends of the earth Jesus Christ and Him Crucified. The harvest of souls whitens perceptibly before the eye of Catholic faith, and rich must be the share that will fall to the sickles of Maryknoll. Vivat, crescat, floreat!

Is there a hospital in the United States that will mother a small Maryknoll dispensary in China?

Several Maryknollers now on the missions and former students at St. Mary's will read this news with special interest.

On the Rothesay Docks at Clydebank, in Scotland, a Chinese sailor was baptized recently. He had been instructed by a shipmate from Goa, in India, where the people, originally of Portuguese stock, have a special devotion to Saint Francis Xavier.

Of these Goanese, there are said to be 10,000 employed as seamen by the British Mercantile Marine. Any priest passing "around the Circle" can testify to the love of these Goanese for their Faith.

An interesting community of women is developing at Sherbrooke, Canada. They are called "Missionaries of Our Lady of the Angels." Five of their first profession group of eight have already left for China. Their special aim is the formation of women native catechists. The need of these women catechists is one of the most urgent mission needs in the Far East. They are indispensable for the conversion of entire families, as the customs of the Orient are still very rigid in regard to women. Suitable native subjects will also be admitted to the congregation, and Bishop de Guébriant and the Vicar Apostolic of China have warmly encouraged this young community.

The April number of *Paradieses Fruechte* reports a religious memorial service held at the Japanese Medical High School, of Seoul, Korea, for the souls of the rats, rabbits, frogs, etc., which had been killed there for scientific experiment. The entire faculty and student body were in attendance. In the course of the ceremony, the rector of the school, Dr. Shiga, read an address to the souls of these victims to science and humanity. The professor then proceeded to burn incense before a tablet erected to the dead

animals, after which, a second address was given by the officiating bonze.

Who will have pity on this spiritual darkness and lead this people to know their Creator and serve Him alone?

There is a refined Chinese youth languishing, just now, in an American jail and awaiting the death sentence. Murder in the first degree is the charge and the boy has been behind prison bars for four years.

His jailers and all who have met him have, for this youth, a deep respect and a profound pity. The prison warden points him out as a model prisoner. But more than this, those who have looked well into the case believe the young man innocent, although in a fatal moment he signed a document incriminating himself. It is a long story and this is not the place for it; but, with others, we are interested, and we ask our readers to give the case a memento. "The Little Flower" of Lisieux has been invoked in his behalf. The youth at this writing is a pagan.

OVERSEAS.

The Brothers of Mary, whose work at Dayton University is well known, are meeting with splendid success in Japan. Father Heinrich, the Provincial in the Island Empire, writes that he has recently visited their several high schools and found all prospering. At Osaka, there were 700 applications, this year, for 200 vacancies in the school. At Tokyo, for 80 vacancies, 247 students asked to be admitted.

We learn that land has been bought at Tientsin for the erection, by the Jesuits, of a high school. Industrial and commercial courses will be introduced, as these are of especial interest to young China just now, but all the students will attend courses in philosophy and ethics. The language of the school "will be

French," we are told, "but English will be taught very thoroughly as the strongest commercial medium."

Through the courtesy of Fr. Eugene Beaucé, S. J., rector of Sicawei, near Shanghai, we have received the precious little yearly compilation of statistics regarding the hierarchy, missions, semi-

naries, and Catholic schools in China. We note, just now, for our readers the following figure:

1922

Catholics in China—2,142,516

Maryknoll does not even get a footnote—not to mention a "hand-out"—but its head may yet be observed in the horizon of Asiatic statisticians.



HIS EXCELLENCY, THE MOST REVEREND CELSO COSTANTINI, APOSTOLIC DELEGATE TO CHINA.

Bishop Mutel of Seoul, Korea, has discovered among the official papers of the old Korean Government some two hundred pages relating to the martyrs of 1839, 1846, and 1866. His research work was authorized by Japan. Bishop Mutel went through fifty volumes to obtain this precious information. He is now translating his notes and has already finished those relating to the martyrs of 1839 and 1846. He will send his translation to Rome and then start on the martyrs of 1866. Bishop Mutel is glad that he learned Chinese characters forty-five years ago, when he was waiting in Manchuria for a chance to enter Korea.

WITH the entrance of a Maryknoll priest into the mission fields of Korea, the Catholic Foreign Mission Society begins work under the Japanese flag. Things Japanese will, naturally, find more frequent mention in these columns, and it is gratifying to note in the following letter from a Marianist priest a fine example of Japanese benevolence that has recently been recorded. The writer says:

For some time past, the removal of the seminary for native priests from its present location in Nagasaki to a larger, more convenient, and healthful site has been under consideration. The eyes of the superiors rested upon Urakami as the place of their choice. A good Christian woman, who has several relatives in the priesthood and who owns a number of rice fields in the vicinity of Urakami, heard of the project and, although she is not rich, she seized upon this as an opportunity to show her simple piety and generous love for her Faith. With utmost modesty, she offered her property to the Archbishop as a possible site for the new seminary, and great was her astonishment and gratitude when, a few days later, the Archbishop's representative called upon her to thank her for her generous gift.

Learning that the building operations would not begin immediately, but that there would be time to harvest another crop of rice, this truly thoughtful lady hastily planted her fields so that she might have something more to contribute to the erection of the new seminary. St. Francis Xavier said: "These Japanese are the delight of my heart."

Leaves That Fluttered Homeward From the Diary of Father Byrne, Now Settled in Korea.



MISTER SPHINX AND "MESELF."

UNDER date of May 1, Fr. Byrne, the Maryknoller who was selected for our first mission in Korea, wrote from the Inland Sea that he was due on the morrow at Kobe, Japan. His trip by way of Europe was a long but

useful one and his only regret was that his schedule did not permit him to get far enough away from Hongkong to visit our missionaries in the interior of the Kwangtung Province. Fortunately, however, a yearly reunion of mission heads gave Fr. Byrne the opportunity to meet several of the brethren at Hongkong. A chronicle faithfully kept gives us an outline of the voyage from Port Said:

Maryknoll Sur Le Paquebot.

The last few hours by rail, south from Palestine, en route to the Suez and Port Said, were tolerably torrid, but full of interest to the wild-eyed traveler.

Endless miles of eight-inch water-pipe paralleled the rails, being likewise buried, at times, under the drifting sands, but more often exposed to view, for, having accomplished their purpose they are now being salvaged for another mission. During the war this pipe line carried water from the Nile River, hundreds of miles north, through the desert to the British army in Palestine. The outsider will, perhaps, wonder what interest may attach to an eight-inch water-line, but any Maryknoller would have left the train



THE SUPERCILIOUS CAMEL.

Is the "camelian" attitude merely the expression of conscious superiority or is it because his nose is on a higher plane?

and investigated, with the ultimate incorporation of several sections into the Maryknoll compound, freight prepaid by donor.

Less closely related to the problems of home sweet home, but no less romantic, were the occasional caravans of gum-shod camels which the train overtook and passed—silent humps slowly humping along from one horizon to the other, freight cars of the ancients, making in several days a journey that we were completing in as many hours.

The Supercilious Camel.

To our mind, the camel is interesting chiefly because of the supercilious look with which he regards the small fry of humanity. We have, thus far, been unable to determine whether this *camelian* attitude be merely the expression of a conscious superiority after centuries of meditation amid the sands and the stars of Sahara; or whether it be the result, or the cause, of his nose being in a higher plane than his eyes. But, whatever the reason, certainly the disdainful stare from those half-lidded eyes is always disconcerting and inspires one to bury himself in the crowd with a feeling of shame and confusion.

Our sojourn in Port Said was chronological but not historic. A few hours after our arrival, we boarded the *André Lebon*, a Messageries Maritime steamer, and started on the last lap to Hongkong—last and longest, for it takes thirty days of time.

Through the Canal.

The trip through the canal was calm but not exciting. The winds were moderate and no one was seasick. We captured an impregnable position in the very stern of the boat, the ultimate last, and had snapped sundry successful shots at our wake through the sands of time when we noticed a dark cruiser maneuvering in the offing. It

The Catholic Students' Mission Crusade will convene at the University of Notre Dame, South Bend, Indiana, from August 9 to 12. The Crusade Secretary may be addressed at 129 East 9th Street, Cincinnati, Ohio.

proved to be a colored preacher returning to the gospel uplift of his ancestor's descendants. As his collar, like our own, "didn't stop in front," he called us "Brother." We didn't mind this, but we could tell by the way he started off that he was good for a filibuster of several hours; so, we soon beat a polite, if forced, retreat. A few days later at Djibuti, he left us for the wilds of Abyssinia, where his patent leather shoes and spartan collar should gain him entrée into the most exclusive circles.

Most of the passengers aboard are

voted few, led by the Captain, report every morning at seven.

The Captain is a daily communicant, and in other ways, too, manifests fervent Catholic faith.

Of course, he has the Cross of the Legion of Honor—and five other decorations as well. It is said, somewhere, that there are two things a French soldier can never escape: the Legion of Honor, and death. I consider this remark unfair, for certainly the soldiers on board have only the red ribbon of the Legion.

At regular intervals, we have in-



WHEN FRIENDS ARE ON THE DOCK, IT IS SO NEAR, AND SO FAR, AND YET SO GOOD.

French; some of them attend Mass on Sundays, and a few every day. My *enfant de chœur* is a certain Captain Richard, on his way to two years' service near the mission of Théophile Vénard. The Captain left, in France, a son studying for the missionary priesthood, and he is anticipating, in his old age, the sextonship of the church to be assigned to a yet younger son, now three years old. As sexton on board, the Captain is invaluable; he marshals the scattered remnants into a congregation, counts the communicants, rehearses the choir, and would certainly take up a collection if he thought he would get back anything besides his hat. Sunday Mass is in the grand saloon; daily Mass is celebrated in my cabin, whither a de-

structive debates about America's recent withdrawal from the Rhur. We welcome these discussions inasmuch as they increase our French vocabulary, sadly depleted since the war—and before. It must be admitted that our frequent query: "How do you spell it?" is rather trying on the nerves, especially when the orator is waxing warm and eloquent. Whenever mustaches begin to bristle, though, we tender the inevitable peacemaker that America withdrew her troops because their presence was a sort of reflection on the French army. Will you take cream or *pousse* with your coffee? . . . and once more all is "brite and fair" while the boat plows smoothly on.

Mt. Sinai and Eastward.

The first objective of interest, after leaving the Suez, was Mount Sinai, towering in the distance on our left, and not quite tall enough to merit a bonnet of snow, but, by far, the most distinctive landmark in a dreary desert waste. One wonders how numerous were the Israelites who wandered for forty years over a terrain so desolate that, in comparison, the poor stretches of Palestine seemed almost a fairyland of promise.

Our first stop was at Djibuti, a French colony port, where one may take the train for Abyssinia once a week—sometimes. We preferred to remain on board and watch the native boys dive for pennies amid the shark-infested waters of the harbor. They say the noise of the steamer scares away the sharks. It may be so, but I'm thinking that this steamer would have to break a few thousand more rules of silence before I would venture to intrude, even a tentative toe. The boys remained in the water for hours, holding the salvaged coins in mouths that reminded one of Newman in their infinite capacity for taking pennies. If they swallowed any, their parents probably made them cough-up ashore.

After Djibuti came Colombo, where we saw the rickshaw—an argument that the evolutionist has strangely disregarded. After our first ride in one of these rigs, when we had been pulled for several miles—at a cost of several cents—by an old grandfather, weak in the head if strong in the feet, we felt guilty of manslaughter. After the second ride, we reduced the charge to petty larceny. During the third, we had a race against a fat Englishman, and found ourselves offering strong moral stimulant to our lagging Croesus. So degenerateth the human heart. 'Twas ever thus!

At Colombo, we also had our first taste of certain tropical fruits, highly praised by the unscrupulous traveler. The flavor of these luscious foods is frequently said to be "exotic." The rooky knows not the meaning of this charge; it seems to savor of champagne and desert silhouettes by moon-

light. Then he gets his actual taste, and he finds it somewhat like a whisk broom, or any other tame, domestic article. The mango and the papaw travel, like the first olive, in exclusive circles. Methinks they'll never overcome the handicap of the peach and the cantaloupe. So let it be! Them as likes 'em may have 'em!

The few hours at Colombo offered no opportunity for a journey to the celebrated Kandy Seminary, some three hours inland, by auto. So we contented our missionary instincts with a visit to the local church and convent. The Fathers were out, but the Sisters were in, and we received a Killarney welcome from a score of daughters from the Verdant Isle. We inspected and admired the beautiful, new chapel where the Holy Thursday repository was being prepared, the cool and comfortable classrooms for over four hundred pupils, and the typical tropical gardens. My companion, on this trip, was the plump Englishman already mentioned, an Anglican of the high church—"lofty," rather, for he is the highest of the high. It will be strange if he does not make his Roman submission and profession ere many moons have passed. In the convent inspection, he missed nothing; but, to him, most impressive of all were the cheerful faces of the nuns. He was

quite amazed at these. I assured him that while they may not, at the time, have seemed exactly sorrowful, still our Maryknoll Sisters would make them look like chief mourners at the height of the wake; that, in fact,—and moreover, etc., etc.

At any rate, we returned to the boat in time to watch our Korean anchor of hope raised from the slough of *despond*, and to sail away from the setting sun for our next stop, Penang.

Colombo to the Straits.

We reached Penang at seven, Easter morning, anchoring a mile off shore. The health officer of the port kindly wafted me ashore in his little tub, to make arrangements at the "Cathedral" for our congregation, happy in the unexpected opportunity of hearing Easter Mass in a real church. It was indeed a privilege that we appreciated. True, a musical program had been arranged for the Mass on board, but though some members of the choir had sung in Notre Dame, others had not. Then, too, the flowers and the candles, the organ, and the native choir—some of whom might well sing in Notre Dame—all contributed largely towards engendering the Easter spirit; and all were the more appreciated after a Holy Week that, in the absence of our traditional Catholic ceremonies, had seemed almost pagan.



ALL KINDS AND COLORS IN THE STRAITS.

Later on, time remained for a short rubber-neck trip, the climax of which was a visit to a temple of snake worshipers. It was ridiculous—and it was sad. We had just come from worshipping the Risen Christ who had brought men the Truth, that the Truth might make them free—free from false gods, free from superstitions—and here were ardent worshipers of Satan's first image, abjectly addressing themselves and their incense to sleepy snakes, whose torpor seemed to increase, naturally, with the cloud that enveloped them.

From Penang to Singapore is not a long sail, by steam. Here we renewed contact with Maryknoll by meeting the brother and the uncle and the aunt and several cousins of our esteemed seminarian, Brother Ashness. As Bertin hasn't seen the folks since 1914, they are naturally curious to know what he looks like, and how he is and does. I sincerely trust he will have no difficulty in living up to the details of my description.

At Singapore we received a great sorrow upon our round shoulders. Certain letters had arrived for us, probably from Hongkong, and were in the care of the local pastor. Responsible parties were on the lookout, to warn us to call for said documents. We did. We went; we saw; we pleaded—but in vain. That is to say, we saw only the housekeeper, for the pastor had decamped for the day, and she remained adamant to our most fervent entreaty for our mail.

This sad accident reminded us of an equally sad one in Jerusalem, at the Biblical College, where a well-meaning but too restless individual read-dressed to a former student, Fr. Byrne, of Rochester, N. Y., certain letters that had come for Fr. Byrne, of Maryknoll, N. Y. By the time that mail gets to Rochester, and then to Korea, it surely ought to be ripe enough to cut.

After severing diplomatic relations with the absent pastor of Singapore, we returned to the ship—and the captain, who had been waiting, resumed his watery way.

Two days later, we reached Saigon—



WAITING FOR BUSINESS.
With stock in sight and no rent to pay.

one of the principal cities of French Indo-China. So far as we can see, there is no great difference between these colonial cities: Colombo and Penang, (English) and Saigon (French). But while the Britishers aboard insist that Saigon is a beastly hole, the last place on earth, the French come up beaming with pride to exclaim: "Well, now, after Colombo, and Penang, what do you think of this

magnificent city, with its splendid boulevards, and its cafés, and sidewalks?" On remarking that they all look alike to me, I find my veracity questioned by the British, my sanity by the French. A loyal American would, I suppose, refer both to Manila, but time forbids.

Before we reach Maryknoll in China I wish to chronicle this horarium, in force at the preparatory college and



A CHURCH IN THE STRAITS.
On soil trodden by the footsteps of St. Francis Xavier.

at the major seminary in Saigon, where three Fathers of the Paris Foreign Missions, with some lay help, are teaching 130 juniors and 30 Annamese seminarians:

A. M.	5:00	.....	Rising, Meditation
	6:00	.....	Mass
	7:00	.....	Breakfast
	8:00	.....	Study
	8:30—10:00	.....	Class
	10:00—10:15	.....	Recreation
	10:15—11:30	.....	Study
	11:30	.....	Chant
	12:00	.....	Dinner
P. M.			Recreation till
	1:45	.....	Study
	2:30—4:00	.....	Class
	4:00—5:00	.....	Manual Labor
	5:00	.....	Spiritual Reading
	5:15—6:30	.....	Study
	6:30	.....	Visit to chapel
	7:00	.....	Supper
			Recreation till
	8:00	.....	Night prayers
	9:00	.....	Taps

The preparatory course here is seven years. The seminary course is eight, nine, or ten years, because, after philosophy, the students spend only one half of the year at the seminary and the other half with some priest in a parish—where they serve as catechist, and where, in turn, they are observed as future priests. Each year, they all have long vacations at home.

ARRIVALS ON TWO SHORES.

FR. BYRNE had only nine brief days in South China, but, happily, the Maryknoll mission council was due in Hongkong at this period and there was a satisfying get-together.

From Hongkong, Fr. Byrne went directly to Japan, stopping on the way for a few hours in Shanghai. From Japan to Korea, it was an easy run, and, at Seoul, our traveler met by appointment the Maryknoll Mission Superior, Fr. James E. Walsh, on his way back to America, after five years in China, for consultation with the Maryknoll Center about openings, ways, and means.

As we write, Fr. Byrne is making his first visitation of the district in Korea assigned to his spiritual care and Fr. Walsh has arrived safely at the Knoll, where the warmest kind of welcome was given to him.



THE LATEST MARYKNOLL REUNION IN HONGKONG.

Fr. O'Shea

Fr. Ford, Fr. Meyer, Fr. Byrne, Fr. Vogel
Fr. Walsh, Fr. Paulhus, Fr. Dietz, Fr. McShane

He looks a little the worse for wear, after five years of steady, difficult work under trying conditions, and after carrying such responsibilities as usually fall on much older shoulders, but he gained "a pound a day on the Pacific Ocean." He is glad to see

Maryknoll and his native Maryland again, but, even now, he looks forward to his return. In the meantime, however, he must find help to carry out his mission projects and we hope that many a FIELD AFAR reader will think of him.



SMILES IN THE CATHEDRAL GARDEN AT CANTON.

Fr. J. E. Walsh, Fr. O'Shea, Fr. Byrne.

IS THIS FOR YOU?

ARE you among those called to consecrate their lives to the foreign apostolate?

You don't know, perhaps, but you must not expect an angel to visit you and give you an audible summons to the front.

The foreign missions require priests, Brothers, and Sisters. An aspirant to any one of these classes of helpers should have a strong inclination not only to serve God, but to extend the Kingdom of Christ to the heathen of other lands. The aspirant should also have a will to work, to overcome difficulties, and to "stick at a job." The aspirant should be prayerful (even in periods when prayer is distasteful) and should depend on the love of God rather than on the charity of friends.

If you would be a priest, and look forward to actual work on the mission field, you should have in addition to these dispositions more than average intelligence, because you will have to learn a language that is by no means simple, and you should be prepared to meet with the intellectual difficulties of old civilizations.

Perhaps, however, *you* will not be the best judge of your fitness. You might underestimate yourself, and it would be wise to take counsel from one who knows you, preferably, of course, from a priest.

Will you leave home and country to spread the faith of Christ?

YALE IN CHINA.

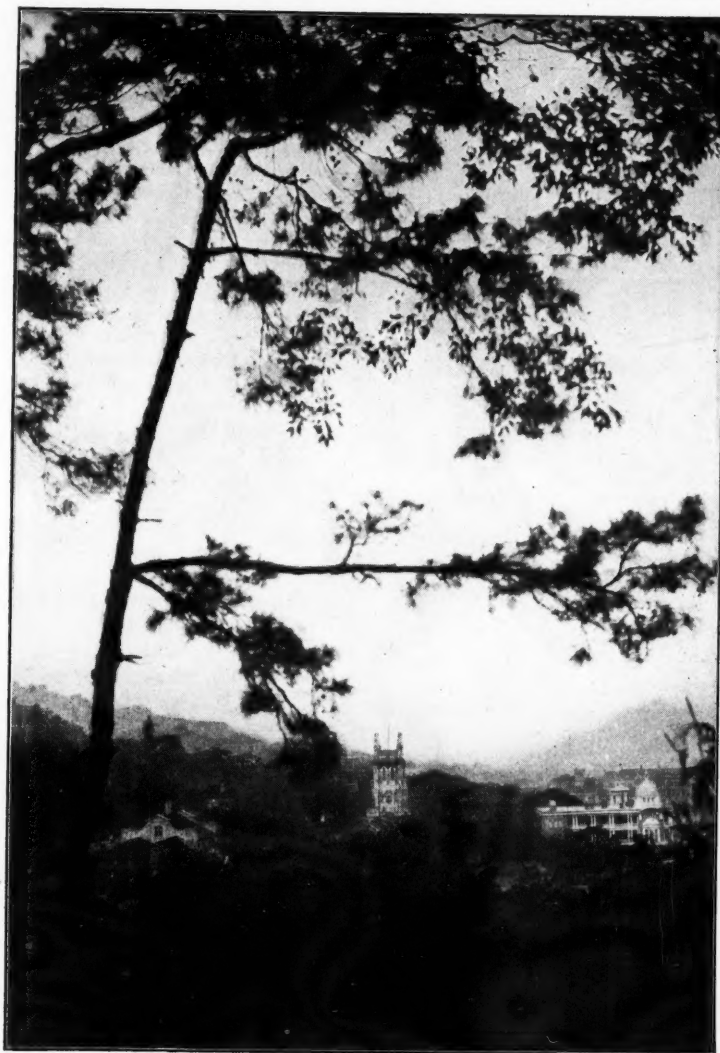
The "College of Yale in China," as it is called, was founded in 1906 by Dr. Hume and a group of Yale men. It started with twelve students and has 500 today, with a teaching staff of forty-five—half American and half Chinese.

All the students are Chinese and "instruction is uniformly in English."

The organization is controlled by a group of Yale alumni.

FATHER JAMES EDWARD WALSH, the Superior of the Maryknoll Mission in China, who left this country five years ago, has returned, at the request of our missionaries and with the full encouragement of Maryknoll, to establish a **MISSION CENTER**.

Father Walsh is anxious to finish his task and go back to China. He has brought with him specially prepared sets of lantern slides for lectures, where needed, and we urge individuals or societies interested to communicate with him at an early date. Letters received at Maryknoll and addressed to him will be forwarded. They should carry the words: "Superior Maryknoll Chinese Missions."



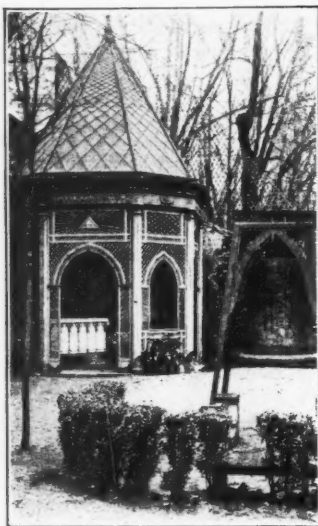
A VIEW ACROSS THE PARK IN HONGKONG.

The English Cathedral stands in the center; the Paris Foreign Mission Procure, at the right.

An Appreciation.

FEW there are who would not be impressed by a visit to the Foreign Mission Seminary of Paris, which is over on the Rue du Bac, near the Bon Marché. Maryknoll's Father Byrne thus recorded his impressions in passing:

One hundred twenty-eight Rue du Bac fully lived up to our expectation. We already were acquainted, by picture and story, with its more impressive features: the Hall of the Martyrs, the hallowed chapel whence



THE DEPARTURE BELL AT THE PARIS SEMINARY.

an army of apostles has gone forth and to which the relics of so many have returned, the beautiful gardens, the cheerless but cheering refectory. Making the rounds was like a revisitation of once familiar scenes. It was an appreciated privilege to enter these sacred places, to say Mass (for the Maryknollers) at the altar blessed with the mortal remains of the beatified, to sense the apostolic atmosphere—an almost tangible heritage from these heroes of God. Even the ordinary parts of the house have acquired an eloquence all their own that comes from their intimacy with so many thousands of apostles: the original stairs, of oak more like iron, trodden

by Théophane and Just and Henri, and other Théophanes and Justs and Henris now perhaps unmentioned; the very latches of their doors; the views they gazed on through the windows they opened. Even these unsung and very ordinary parts are not without their story and their reliquary worth. The entire seminary is a grand souvenir of heroic sacrifice for the love of God and men.

What an infant is Maryknoll! God grant that her record may not prove unworthy of comparison in some degree with the magnificent achievements of the Missions Étrangères of Paris.

Paris is very beautiful, considerably larger than Ossining (!) and with more public monuments. In fact, it fulfills all the hopes of the anemic traveler, sceptic after the manner of those who read bargain ads and guide books. 'Tis said that Paris at best plays second fiddle to Vienna. A Parisian himself assured me of this. I took his word for it, and sought not for details because he parleyed all over at once and I couldn't solve his delivery.

The Fathers at the Rue du Bac were very kind. They are, without exception, interested in Maryknoll's development: The Superior, the Most Rev. Archbishop de Guébriant, was very cordial in his welcome, and we regretted having to leave a place at once so inspiring in its spiritual life and so friendly to the wanderer.

In our June issue, a brief mention was made of Fr. Byrne's visit to the home of Blessed Théophane Vénard.

The actual house in which this young martyr of Tongking was born is in the parish of St. Loup, about five miles from Assais, of which the late Eusebius Vénard, younger brother of Théophane, was pastor.

Fr. Byrne stayed at Assais as the guest of Fr. Bellot, a special friend of Maryknoll, and while there came into personal contact with the villagers in that quaint and—to an American—most interesting village. Fr. Bellot, the successor of Father Eusebius Vé-

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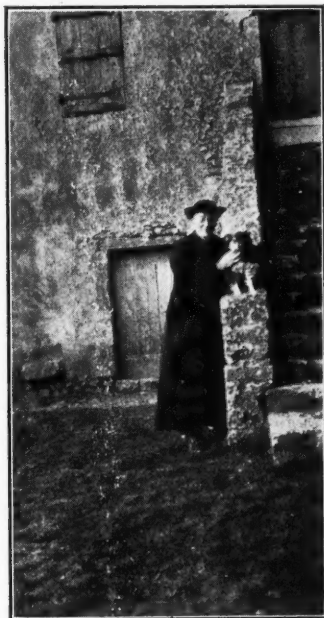
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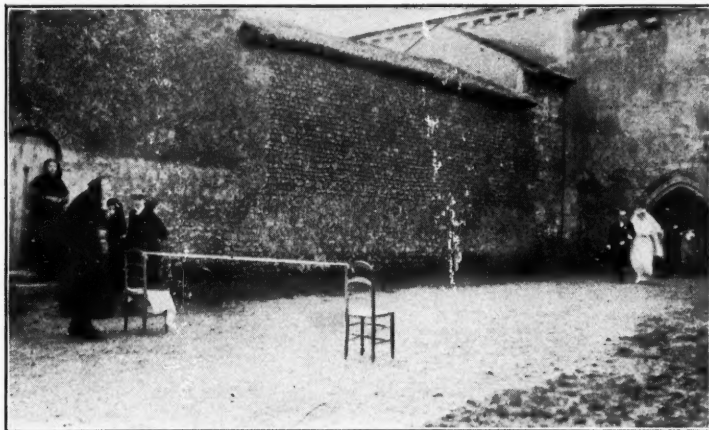
Field Afar Office, Maryknoll, N.Y.



FR. BELLOTT AND HIS CHIEN.

nard has a great affection for the young martyr whose memory he hopes yet to perpetuate.

American Catholic tourists motoring through France would do well to turn aside a few miles on their way to Bordeaux or to Limoges and visit the Curé of Assais, *par Airvault*, in the province of Deux Sèvres.



FR. BYRNE SNAPS A BRIDAL PAIR AS THEY EMERGE FROM THE OLD CHURCH AT ASSAIS.

ORIENS EX ALTO.

By Rev. F. X. Ford.

*The vigil lights of heaven nod and sleep
When massing taper from the East is borne,
And Earth's great Sacrifice begun
Of God's anointed, Mary's Son;
The Dayspring from On High a tryst will keep
Dispelling night at the approach of Dawn.*

*On Nippon's rugged coast He starts His quest;
Yet Taoist shrine He does not enter in,
Nor Nikko's thrice-roofed templed mound,
Nor yet Kyoto's holy ground,
But on a humble altar is the Guest
Of priestly hands and hearts—and dwells therein.*

*Then next to China's wide expanse He speeds,
His tinkling bell the courier of His ways;
At Peking's pagan altar throne,
On Everest, earth's altar stone,
Unhallowed now by Lama's heathen creeds,
He tarries not, but with His priest delays.*

*In noisome junk or village mud-bricked roof,
Wherever priestly hands to Him are raised,
He hastens there at birth of day
To plead and warm and win His sway
With pagan hearts and make them darkness proof
And living temples where He may be praised.*



Father Price

¶Pelted with cabbages while preaching in the marketplaces; threatened by a mob for obtaining a reprieve for a negro condemned to death, and in reply persuading it to listen to a talk on the Catholic Faith; gathering together a group of abandoned and orphan waifs and providing for them a home; founding a magazine to carry Catholic truth into regions of prejudice and bigotry; offering his life in his later years to bear the Faith to pagans in China; such was

REVEREND THOMAS
FREDERICK PRICE

missioner in North Carolina, founder of TRUTH, co-founder of the Catholic Foreign Mission Seminary of America, and first Superior of the Maryknoll Mission in China (where he died in 1919).

¶Maryknoll is publishing a small volume of reminiscences of this missionary. It is an attractive little book of 91 pages with illustrations. This first edition is limited and we advise you to secure your copy now.

¶The chapter headings are: Early Days, North Carolina Mission, Maryknoll Apostolate, The Man of God.

Price: One Dollar, Postpaid

*The Field Afar Office
Maryknoll, N. Y.*

THE FIELD AFAR

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with all subscriptions.)

TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD

THIS is our Midsummer Special Number covering July and August. It is well worth passing on to a friend if you do not prefer to keep it as a souvenir of Maryknoll development.

OF bandits in China, there may be no end, but we hear of occasional good results from their activities. Up the West River, above Pingnam, Fr. Walsh tells us, a thousand people who went to the resident missionary, a French priest, for protection during the period of bandit attacks are now under instruction. These are spoken of as "simple, unspoiled, country people, who will no doubt make good Christians."

CHINA, at this writing, is a "beautiful mess," but not worse than it has experienced for some years back.

The great difference lies in the fact that the wretched conditions existing there have been made public, simply because some white people from several nations have been included among the ordinary victims.

Let our readers remember.

THE FIELD AFAR stays at one dollar a year.

however, that the Chinese people are peace-loving; that their rulers, for the most part, have usurped the power they possess; that soldiers are usually ex-bandits, and that bandits are, very often, hungry men who would do an honest day's work if they could find it.

The fact is now pretty generally realized that the so-called Central Government at Peking does not function, and cannot function because it has neither funds nor credit. China has no head and how can a body be ruled without a head?

But remember, too, that China can rise, and rapidly, and that her people form at least one-fourth of all on this earth. Pray for China!

IN reply to a letter in which a committee of representative Chinese Catholics graciously offered a residence to their new Apostolic Delegate, His Excellency, the Most Rev. Celso Costantini, he made a noteworthy recommendation.

In accordance with their naively expressed wish, he chooses Peking as the place; and, as to the style of the house he would call his own, it should be worthy of its use—solid in construction, and simple in all its appointments. Moreover, and most especially, it should follow the lines of Chinese architecture. His Excellency said that he considered it poor taste to import foreign architectural styles into a land so rich in native forms, altogether out of keeping with the Catholic sense of adaptation. The Church is truly Catholic, he said, at home in all climes, among all peoples, and it has always been her way to see and use the best she finds among the nations that welcome her into their midst, and to ennoble all that they offer her.

WRITING on "Our Immigration Problem," a special correspondent, in one of our Catholic weeklies, incidentally expresses

his profound respect and admiration for the zeal of those "pious priests and nuns who have given over their lives to the work of sending abroad to places like China and Japan, missionary priests to preach the Gospel to the heathen." And then this special correspondent quaintly adds that for the life of him he "could never understand why they selected the Chinese or Japanese of the species. What about the American? What about the vast millions who are under our very nose, etc., etc.?"

Now isn't it too bad that, at this late day, nearly two thousand years after the command to teach all nations was given by the Son of God, a wail of this kind should appear in a respectable Catholic paper, and isn't it a pity that the editorial pencil failed to black-mark it before it reached others with its narrowing influence?

At one dollar a year each, you can easily send *The Field Afar* to several friends.

OVER in China, a Crusade of Prayer has been organized for the conversion of that vast country. The Vicars Apostolic are strongly encouraging this spiritual movement and are anxious to add to the suffrages of their converts the prayers of Catholics elsewhere. An ejaculation, made three times a day: *Sacred Heart of Jesus, Thy Kingdom Come in China* is the simple condition. Surely we can, and many of us will, add this breath to our daily petitions.

If there is a prayer that deserves, above others, to be granted, it is that which asks for the spread of the Kingdom of Jesus Christ throughout the world.

This is the prayer that should hold first place, after that which concerns the salvation of our own soul. It was St. Paul who said: *I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made*

for all men. For this is good and acceptable in the sight of God our Savior, Who will have all men to be saved, and to come to the knowledge of the truth.

(Tim. 2. 1, 3, 4.)

Today, in China, there are two hundred pagans to every Christian. This proportion can be speedily and advantageously changed by the prayers of the Catholics of all nations, and a splendid triumph of Our Divine Lord thus be assured.

No one can plead age, condition, or infirmity against so slight a service. So let us get into the habit of the daily ejaculation: *Sacred Heart of Jesus, Thy Kingdom Come in China.*

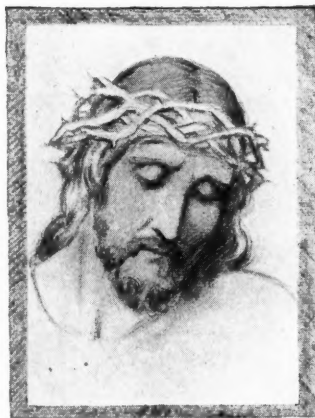
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THE foreign mission movement in this country has, up to the present, depended largely for its spread upon several mission aid and missionary societies.

Each of these organizations, in its own way, has been trying to reach out into all sections of the country. Occasionally, they cross lines, but this rarely happens, because the field is large and the proportion of Catholics interested is comparatively small. To the initiative of these societies, with the necessary word of episcopal approval, is due, under God, what progress has already been made in a development of the foreign mission spirit.

The time may never arrive when these forces that seek directly for the missions personnel and material support shall be fully coordinated, but we believe that the day is fast approaching—if it has not already come—for a well organized Educational Foreign Mission Center.

Even from the viewpoint of knowledge alone, such a center could draw from the missions to itself first-hand information on a variety of subjects, such as geography, ethnology, biology, linguistics, philology, anthropology, botany, and mineralogy. No European or American traveler in



He was wounded for our iniquities.
—Isa. 53, 5.

(This drawing was made by Louis Chang, a Korean.)

search of scientific data has advantages equal to those of a Catholic missionary who, for years, has labored in the interior of a remote country. The Catholic missionaries of the sixteenth, seventeenth and eighteenth centuries might have justly boasted that they laid the foundations for many branches of knowledge.

The writer, while visiting Japan a few years ago, heard much of a certain Father Faurie, whose name is well-known in secular universities of this country and Europe as that of an authority on botany and horticulture. Father Faurie, an alumnus of the Paris Foreign Mission Seminary, belonged to Hakodate.

In the neighboring diocese of Osaka, the writer met another alumnus of this famous Seminary, an octogenarian of whom it is said that no other European ever penetrated so far as he into the teachings of Buddhism. For years, this old priest tried to find some Catholic organization that would publish the result of his labors, but in vain. He then wrote to his friends for contributions, but here again he failed. Finally, he sent his manuscripts over to the Jesuits in Shanghai.

A third member of the Paris Society, with whose work the writer came in touch while in Indo-China, had laboriously prepared two important volumes on the language of the people among whom his lot had been cast for years. A non-Catholic society gladly accepted the manuscript, but the remuneration for the author's labor was almost nothing.

These three instances, which could be largely multiplied, suggest the need of some Catholic organization to which the scientific labors of missionaries could be directed, through which their work, if successful, could find an outlet, and from which, in return, encouragement and stimulus could be communicated to the missions.

Again there is the urgent need of educating the American Catholic heart and mind to the foreign mission idea—urgent, not only because of the present condition of Catholic mission fields, lacking as they do workers and the means of support, but because the Church in this country needs the *foreign mission spirit*—as a stimulus to zeal, a reaction against indifference and luxury, and to bring down special blessings. The progress of Catholicity in the United States has been gratifying—but we must not lose sight of the fact that immigration accounts for much of it and that leakage is greater than we realize.

It is good, however, to note that the number of American priests in active sympathy with the foreign mission idea is steadily increasing, and that the *nothing-outside-our-parish* spirit is being frowned upon as narrow, selfish, and un-Catholic, while interest in outside needs is remarked as an index of zeal that brings visible blessings to him who fosters it.

The priestly influence in favor of the foreign missions is gradually making itself felt in the United States, but it is a question if more than one in four priests or one in twenty of the laity is, as yet, practically interested.

(See page 214)

These Pages Tell the Story of Medical



BROTHER JOHN AND A SALVAGED BEGGAR WAIF.
This boy had begged and slept on the streets for months.



THE DISPENSARY OPEN FOR BUSINESS.



PATIENT WHO WALKS HABITUALLY IN THIS POSITION.

WE have been told that medical men and women, in this country, are quick to respond to worth while appeals.

THE FIELD AFAR has more than half a million readers and we doubt if among these are a hundred engaged in any branch of medicine; but we are beginning to get very interesting facts that should be called to the attention of Catholic medical men and women. So we ask, dear reader, if you won't please sit down and scratch off on a post card a list of your Catholic friends or acquaintances, whose life work is occupied with the ills of humanity.

We must get busy now on Catholic medical missions.

Bro. John continues to occupy the center of the stage at Tungchen. He will gladly retire—at least occasionally—if we can find an M. D. to direct activities; but, in the meantime, the pastor of Tungchen depends solely upon him and believes quite properly that Bro. John's accumulation of medical knowledge, cheerful spirit, and rugged faith are accomplishing marvels.

Conditions are sometimes trying, however. Here is an example, supplied by Fr. Dietz:

The school and catechumenate are a special worry because smallpox has broken out in them. It is easy enough to isolate the school boys on the top floor of our own house, but Bro. John, after giving a lecture in the catechumenate on contagion and after quarantining the child patient with his mother as nurse, found, one half hour later, that the nurse had gone off about her affairs and her sick boy was playing in a closed room with ten other children. When these people were pagans, they believed some healthy old superstitions about the devils of disease jumping from one child to another, but the world of minute germs is beyond their conception and fear. When Fr. Dietz gets his microscope, he will take it from village to village, on his mission trip, and show them what a drop of blood or water contains and arouse their fears for the lilliputian destroyers. Fr. Dietz has a wide knowledge of biology which he would like to use, so the Tungchen hopeful awaits the gift of a microscope from some American friend.

Openings in Any Country District of China.

The Modern Hospital, in one of its recent issues, states that Japan, in its eagerness to adopt Western standards and methods has borrowed many of its ideas and ideals from Germany. The article bears upon the conditions in Japanese hospitals and is the result of a visit which Drs. H. J. Howard and W. G. Lennox, of Peking, China, made to more than fifty Japanese hospitals.

The doctors found the conditions in household equipment, hospital management, food, care of patients, environmental factors, deplorably lacking. Very great laxness, both in the appearance of the interior of the hospitals and in the absence of regulations governing visits from patients' friends, obtained generally. The nurses were said to be poorly paid, and, consequently, reputed to be of low moral standard. In two-thirds of the hospitals, the patients were cared for and fed by their relatives, friends, or servants.

The average number of doctors in the hospitals visited was given as one to every six patients. The doctors could not be accused of graft as their charges did not vary

with the patient's ability to pay. The hospitals in Japan are not endowed but must be supported by public funds or by the patients' fees. Charity patients provide the material for teaching and each one, on entering, must sign an autopsy permit.

The general conclusion expressed is that in Japan far more interest is taken in medical research than in the patients themselves. "Laboratories are well supplied with workers and apparatus. The interest of the medical staff seems to center in them rather than in the ward."

There are two exceptions to the above category—St. Luke's Hospital in Tokyo and the hospital of the Severance Medical School in Seoul. These two hospitals specifically hope to demonstrate "the value of the Christian attitude toward the patient."

THE FIELD AFAR 6 years, \$5.00.

We are often vaguely conscious of Protestant Medical Mission work. An extract from a pamphlet issued by the Rev. Father Becker brings the situation into a little sharper focus:

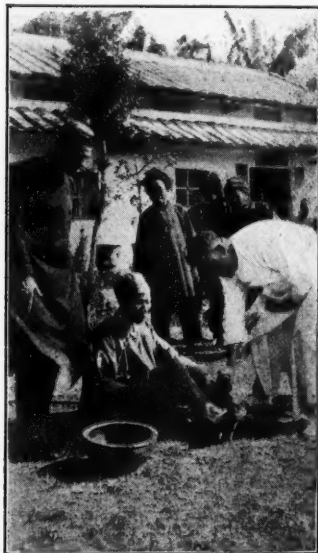
The leading rôle in the field of medical mission work, since the middle of the last century, is played by the Protestant mission bodies of England and America.

Great Britain today boasts of a number of institutions for the education of physicians of both sexes.

In America there exists, since 1895, a medical mission college, with buildings at Battle Creek, Michigan, and Chicago, Illinois. Every medical student must finish the full course prescribed in both institutions. In Chicago, two large hospitals are at the disposal of the college, the Cook County Hospital, with 1,250 beds, and St. Luke's, which is being enlarged at the cost of two million dollars.

In Chicago, as well as in Battle Creek, there is a clinic in connection with the college, where several thousand patients are treated annually.

American methods are based on the principal of self-help and independence. The students at the mission college are encouraged to support themselves while pursuing their studies. Students without means are able to earn money by working from three to four hours during their leisure time, either in the large hospitals or in the laboratories of the college, and thus pay the expenses for board and lodging for the entire year. A lucrative employment for the vacation month is open to them at the various hospitals. Several students succeed, in this way, in earning enough money for their tuition and other expenses, besides acquiring a treasure of practical experience which cannot be overestimated.



FATHER DIETZ LEAVES THE PATIENT TO MORE SKILLFUL HANDS.



BORN IN THIS POSITION, HE HAS BEEN OBLIGED TO KEEP IT.



ONE OF MANY WHO COME INTO THE WORLD DISTORTED FOR LACK OF AID TO THE MOTHER.

PUT ONE OVER.

Three priests, one Brother, six Sisters—leaving Maryknoll in September for Eastern Asia. Five hundred dollars will cover outfit and travel expenses for each. Only one is sponsored at this writing. Your chance!

(Continued from page 211)

That the Catholic conscience can be more generally aroused is clearly evident from what has been already accomplished in certain sections of this country, and adequate proof is daily given that if Catholic priests and people be presented with the facts, they will respond generously to any reasonable demand. The great question is, how to make the idea so vital a part of American Catholic life that not even the smallest parish can be without it.

That universities are leaders in thought, and that their influence sifts down through the scale of educational institutions to the great masses of the people, is a commonplace.

A Catholic university, in the attainment of its high end, seeks to bring forth Catholics with world-wide hearts, and eyes that see far and wide.

If the Catholic University, as the educational heart of this country, could transmit the foreign mission spirit down to the primary grades of our Catholic schools, it would accomplish a task that, besides strengthening the missions abroad, would bring a great blessing to those in the home land.

This could be done by issuing material to the Catholic and secular press; by reconstructing geographies so that the mission idea could be imparted with other knowledge; by adding suitable mission extracts to reading books; by preparing special courses for parochial school Sisters and pupils, and by the preparation of lectures for lantern talks, or of plays for schools, clubs, and societies. But these are only a few suggestions.

THE CHEERING WORD.

I read the last FIELD AFAR today. It was worth more than the enclosed to me.—*Rev. Friend, Mass.*

Congratulations on the attractive get-up of THE FIELD AFAR. May it long live to promote the great work.—*Rev. Friend, Wisconsin.*

I am sending you \$3 for two years' subscription to THE FIELD AFAR and *The Maryknoll Junior*. I like your paper extremely well and am glad to get it again, since at the seminary it was one of my favorites. May God bless your work and may the Spirit that animates the young society now, always remain with it.

—*Rev. Friend, Ohio.*

I am very much interested in your missions and your fathers. Four of your men were my classmates; and three others were at the seminary with me.

Now, I wish you would send me THE FIELD AFAR, and continue sending it to me. By getting it, I shall be reminded that I must pay for it when the time comes.—*Rev. Friend, La.*

I regularly receive several mission periodicals. I read all of them very carefully and I think all of them very good and doing much to promote the greatest of all causes; but allow me to say that I think THE FIELD AFAR the best of all, in every way. Hence, I wish it the widest circulation possible, for I am sure it will promote in a very high degree the glory of God and the salvation of souls.

—*Rev. Friend, Philippine Islands.*

Last night I spent a pleasant half hour reading the letter of Fr. Dietz on the life and labors of Fr. Heraud of Kwangsi. What a light task is ours in comparison with the burdens carried by a missionary in foreign fields!

I trust the Maryknollers in China will continue writing their experiences for the Ecclesiastical Review. Such living concrete facts must result in a deeper and more thorough interest in the Church Universal.

Enclosed you will find a check representing a month's salary of a curate in this section of the vineyard. Kindly forward ten dollars of it to Fr. Heraud. Undoubtedly, you can find a place for the rest in your own Maryknoll bank.

In the future I will do a little better. I read every line of THE FIELD AFAR as soon as it reaches me.

—*Rev. Friend, Tenn.*

Life-subscribers to The Field Afar are getting more numerous. We welcome them and we appreciate their confidence in our work.

THE PITTSBURGH MISSION RALLY.

Pittsburgh, always a very live diocese, had its Mission Rally in May, covering four full days. The program will interest our readers:

**PROGRAM OF MISSION RALLY
PITTSBURGH, PA.****THURSDAY, MAY TENTH**

Pageant, "God Wills It!" Syria Mosque, 2:15 p. m., 8:15 p. m.
Mission Exhibits, Cathedral High School, 10:30 a. m. to 9:30 p. m.

FRIDAY, MAY ELEVENTH

Crusade Procession to Cathedral, 9:30 a. m.
Pontifical Mass, St. Paul's Cathedral, 10:00 a. m.
Celebrant—Right Reverend Hugh Boyle, D. D.
Sermon by Reverend Francis Thill, Executive Secretary, C. S. M. C.
Pageant, "God Wills It!" Syria Mosque, 2:15 p. m., 8:15 p. m.
Mission Exhibits, Cathedral High School, 10:30 a. m. to 9:30 p. m.

SATURDAY, MAY TWELFTH

Mission Exhibits, Cathedral High School, 10:30 a. m. to 9:30 p. m.

SUNDAY, MAY THIRTEENTH

Lectures, Synod Hall, 2:30 p. m.
Monsignor William Stadlerman, C. S. Sp.
Reverend Daniel Lawless
Mission Exhibits, Cathedral High School, 10:30 a. m. to 9:30 p. m.

Allow me to congratulate you on the excellent qualities of your magazine.—*Washington, D. C.*

Ever since I began reading THE FIELD AFAR I have felt that I have personal friends in China.—*Mass.*

I am anxious to read THE FIELD AFAR. I do so like the optimism which pervades the magazine.—*N. Y.*

We must say a few words concerning the one great mission magazine, THE FIELD AFAR. Every issue is overflowing with up-to-date mission news and is very instructive. Its monthly visit is eagerly anticipated and warmly welcomed. No one who has—or has not—a warm place in his heart for the foreign missions should be without this excellent educational mission magazine.—*Ohio.*

A life subscriber to THE FIELD AFAR—

Always a member of the Catholic Foreign Mission Society—

A sharer in many spiritual advantages—

The offering required is as yet comparatively small—fifty dollars—and can be made in small amounts covering a period of two years.

More From Our Sisters.

THE beginning of work by Maryknoll Sisters in the interior of the Province of Kwangtung has aroused unusual interest, as revealed by letters that have accompanied gifts towards the payment of their convent and for their various needs. Already we have published in these columns portions of their diary and we are pleased in this midsummer issue to make known some of the further experiences, and to give some glimpses of their daily life.

Strange to relate, there were no new babies today, and we learn to our regret that the pagan orphanage is again receiving babies. Moreover, our catechist tells us that some of the officials there are unwilling that we baptize their dying babies. The Old Boy is not asleep hereabouts.

Fr. Cairns' Mass, in our chapel,

STOP!

READ!

SUBSCRIBE!

to **THE MARYKNOLL JUNIOR** for your young people. "Educational, inspirational," it has been called by pastors, parents, and teachers. Think of it! A high class magazine—ten issues for fifty cents; forty cents in quantities of ten.

Send a Postcard for a Sample Copy

THE MARYKNOLL JUNIOR, Maryknoll, N. Y.



LANDED AT YEUNGKONG AND READY FOR WORK.

Six Maryknoll Sisters inaugurated here their special mission. With these six, the first Catholic Sisters to labor in this section of China, is Sr. Mary Paul McKenna, Superior of the Convent near Hongkong.

this morning, was offered for the repose of the soul of Father Hodgins. Holy Hour at five o'clock. After supper we said the Stations of the Cross and had early night prayers.

Rain again. We are glad, for rain is badly needed. Our wells are dry.

A Chinese "band" requested permission to play at the convent this morning. We sent the players over to the mission to entertain our old ladies and orphans. Although we often hear this soothing (?) music, we never before had the opportunity to examine the various instruments at close range. One resembled somewhat our violin, another our banjo, and there was another stringed instrument beyond description. Besides, they had cymbals and a few flutes—all crudely made. The orchestra was composed of five men, each taking turns playing the various instruments while joining in with the singing—if one may call it such.

The neighbors all turn out to watch us take our walk daily. Whether one,

two, or six Sisters walk, doorsteps are crowded and not only the children but the women, too, wave their hands gleefully and call out *Cuneung* and *T'in che po you*. We took our walk on the porch after dark today, hoping thus to distract the natives less than usual, but up out of the darkness came cries of *Cuneung* while someone in the alley, setting off firecrackers, tossed several in our direction.

The Fathers have given us a statue of Our Lady of Lourdes and one of Bernadette. These belonged to Father Price, who received them from Bernadette's own brother. Bernadette herself thought a great deal of this statue of Blessed Mother considering it a good likeness. Needless to say, these treasures are highly appreciated.

Two of the Sisters, with a teacher and one of the catechists, called on one of the influential families of Yeungkong to make arrangements for this family to study the doctrine. They found no one at home. The servants said that as more trouble is feared in Yeungkong, all had gone to a distant village for safety.

The two women servants, who were busy making little fancy cakes, gave the Sisters a hearty welcome. Several little *mooi tsais* (slave girls), were there and served tea in tiny cups. Later the Sisters were shown through the house, which contained many beautiful pieces of furniture. There was a pretty courtyard with fragrant flowers and immense bowls of gold-fish. Piggies and dogs were at home in any part of the establishment.

We received, today, a delicious Chinese dish, impossible to describe, and a goodly number of fancy cakes. Two boiled lobsters were also presented—much to our surprise since we were unaware of any such fish in this vicinity.

A generous supply of mail from America arrived, including a letter telling that a shipment of Mellin's food, as well as other baby necessities, was on the way. The news gladdened our hearts. The date of arrival of the next junk is very doubtful owing to war conditions at Kongmoon, but we hope the packages will reach us before a great while.



THE GREAT DAY AT YEUNGKONG.

The opening of the new convent, when notables gathered with eatables to smile a welcome and to proffer favors.

Several of our babies were put out to be nursed as we are waiting for milk from Hongkong and no one knows when the next junk will arrive.

At noon, as we were about to chant Vespers in the chapel, a group of our old ladies arrived for their period of adoration. Consequently, our prayers were said privately while those of our dear old ladies were not. It is a delight to hear these women pray so fervently, especially as most of them were pagans before coming to the Home. Our little blind children came also.

One of the Sisters, with Number One Catechist, went to the pagan orphanage where they purchased a number of babies.

A notice in the Yeungkong newspaper informs its readers that Our Lady of Lourdes School for girls will open March 7, the feast of St. Thomas Aquinas. A small building on the convent grounds—originally planned for a dispensary—will be used for the purpose. A Yeungkong teacher has been engaged to teach the three R's to the primary school classes and one of the Sisters will conduct a class in English each day, while another will teach singing and sewing. We do not expect many pupils on opening day, but we shall be glad to get in touch with even a few children, and, through them, with their parents.

A quiet, happy Recollection day. Fr. Paulhus gave us our meditation on the day's Gospel. We had about four infant baptisms. Benediction at five followed by conference.

A two-year-old baby girl was received. An injury to the spine has deprived her of the use of her lower limbs and she is unable to stand or even sit up. The poor mother, who is apparently a very young girl, tried hard to hide her tears as she left the orphanage. A few hours later the baby received Baptism, being given the name Mary Agnes.

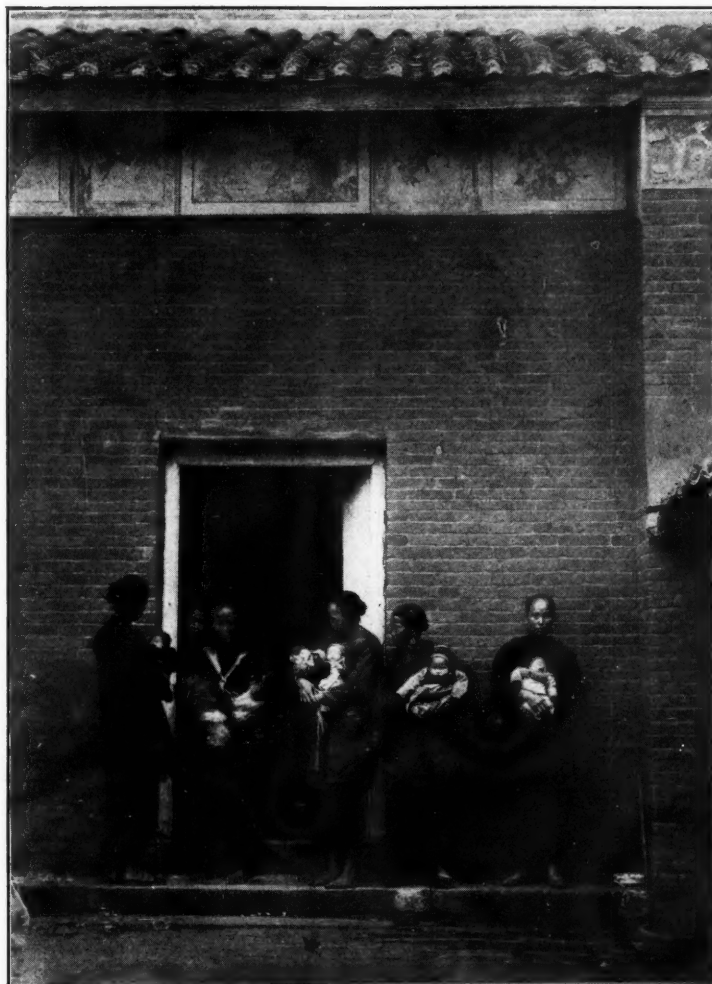
Because this is the feast of St. Thomas Aquinas, we had our half holiday today instead of on Thursday. It was the day set for the opening of our school and some of the faculty were inclined to be rather anxious when, last night, we viewed

the rooms—bare, with the exception of a large crucifix and statue of Our Lady of Lourdes.

At seven this morning, however, the carpenters brought seven new, freshly-painted desks and benches. Two new blackboards also arrived and the only things then lacking were the teacher and pupils. During the morning, six pupils came, but the teacher did not put in an appearance. Alphonsine Chan, who formerly conducted a little school in Loting under Fr. Walsh, and who is one of our language teach-

ers, will take charge until another teacher is secured.

We enjoyed a Chinese supper consisting of rice and green peas in pod. This is a fresh vegetable, and, as we gave no directions to the cook about preparing them, they were fried—which apparently is the Chinese way of cooking them. We must admit that these meals are not always strictly Chinese as Sister prepares some sort of sauce—*à l'américaine*—to "wet" the rice. So, although the food is Chinese, the peculiar, indescribably strong



AT THE ORPHANAGE DOOR, YEUNGKONG.

Nurses who, under the direction of the Maryknoll Sisters, care for abandoned waifs in their own homes coming to the mission to exhibit their charges and to receive their poor wages.

Chinese flavor is lacking. For dessert, we had Chinese cakes and a bit of American jam. However, Chinese bowls and chopsticks were used and our grace was said in Chinese.

We received a letter recently from one of our Sisters saying she pictured Yeungkong a most barren place with nary a blade of grass nor a flower nor a single songbird. Of blades of grass, truly, there are none. However, there are flowers and roses in abundance—if you plant them, as only foreigners do. We are in possession of quite a few lovely plants which Fr. Taggart supplied. In front of the convent is a very beautiful, large tree and it is inhabited by many songbirds. Every morning during meditation—which at this season is just at dawn—we hear them, and these birds far surpass those at Maryknoll both in singing and in hue.

The school girls attended Mass in our chapel this morning and the regular schedule went into effect, though the regular discipline was lacking. The mother of A Say, one of our quietest and most refined pupils, came into the schoolroom during the English class. She posted herself at the back of the room, evidently with the intention of getting the benefit of the English being taught. As she was very quiet and unobtrusive, Sister allowed her to remain; but when the children were called upon to recite, she prompted them, showing that she grasped the words more quickly than did the members of the class. Another mother then made her appearance. She wore the typical Yeungkong hat and was laden with bundles. She interrupted the class, talked at the top of her voice to her child while the other mother remonstrated. This was followed by a long and loud string of Chinese words, after which the second visitor

One copy of *The Field Afar* will probably be enough for the family; but why not enroll all as associate members? At least, enroll the dead, and let these share in the Masses, prayers, and sacrifices that make up the spiritual advantages offered by the Catholic Foreign Mission Society of America.

produced a pencil and a slip of paper from her bundles, gave them to her little one, and departed. Then came a third interruption. From the yard outside, a woman loudly called, "A Kai." The pupil from her place in the schoolroom replied in a shrill voice, "High" (Yes). Then came a long sentence and the little one shouted, "Mo" (No), and the mother went off.

Lau Sin Shaang, the Yeungkong teacher who had originally been engaged for the school, came today. Alphonsine was relieved from all but



MAY THE BABE SMILE LATER.
Was it your mite that saved its life?

the catechism lessons which she will continue. "The Ward Method" reports that the children, with one exception, have sweet voices and that they produced some very fine "noo's" at their first lesson today.

A loud chattering of childish voices, before five o'clock this morning, announced the fact that the school children had arrived for Mass. They knocked on our big gate and called several times, before our old gatekeeper was willing to leave her bed and let them in. An hour later, just as Fr. Paulhus came into the sanctuary, we heard *T'in che po you*,

cuneung and two little heads appeared at the chapel window.

This afternoon a woman called to invite us to *yam chow*, or, in plain English, to attend a wedding. The woman, who is a member of a prominent Yeungkong family, took refuge here during the recent trouble and attended Mass in our chapel each morning. She appeared interested in our religion.

With permission, or on the advice of the Fathers, three of the Sisters, with a teacher, attended their first wedding in China. The house was large and on one of the most aristocratic alleys in Yeungkong. A warm welcome was given the Sisters and they were immediately offered "wine" in tiny cups—size of a thimble. Father had said, as it was merely sweetened water, we might partake of some. So, after a sip or two, the cups were replaced on the tray, and the bride presented. She entered from an adjoining room led by two women. Those at the home Knoll can picture the wedding gown, for it was similar to the one sent from Kowloon last year, made of dark red satin, beautifully embroidered. The bride's hair was completely hidden by a headdress of pearls and other jewels. Her face was concealed by a fine, red, silk fringe falling from the top of her head to below her shoulders. A carpet was spread out and a cushion placed before one of the Sisters. We immediately stood up and the bride slowly knelt before the first Sister, making a deep bow. The Sister then said the prescribed *in shai* (literally—not necessary). The bride then arose and the cushion was placed in front of the next Sister, and so on until all had received their bow. Another tray of "wine" was then offered, followed by tiny cups of tea.

All were curious to see the bride's face and our teacher assured us it was quite proper to make such a request.

Be a builder of the first Maryknoll Mission Convent. The building is up, substantially. It "just had to" go up because it would have been dangerous to "push our Sisters into any old hole"—but the money was borrowed.

We did, therefore, and the maids at either side parted the fringe and disclosed the face of a girl of about fifteen. Her eyes were downcast and her face as white as marble, evidently painted for the occasion. The poor child looked weary. She was then led back to the room. Did we mention that besides the fringe, she also shielded her eyes with a fan? This we are told is done that she may not look upon anything green as that would be most unlucky.

In the afternoon, two of the Sisters, with Number Two Catechist, called on some of the families in the neighborhood to try to interest them in studying the doctrine. Everyone greeted them very kindly and many agreed to come to the catechumenate on the following Wednesday.

This afternoon, a young boy, who helps the carpenters working at our compound, received a bad cut on his neck. Sister Gertrude rendered first aid, and, as an artery had been severed, we called the doctor from the Protestant hospital and he took some stitches.

This was the day set for a special welcome at the women's catechumenate and at two o'clock a good-sized crowd of women appeared to listen to the catechist talk on the doctrine. Those who had promised the Sister to come were true to their word, and besides, there were several new Christians who still have much to learn about our religion.

At Mass we sang "St. Patrick's Day." A bit of crêpe paper made pleasing decorations for the refectory, and among the babies baptized we had a wee Mary Patricia. Benediction at five. In the evening, at recreation, one of the Sisters entertained us with Irish songs.

As this is the feast of St. Joseph, our thoughts and our prayers fly over

Will yours be one of a hundred parishes needed to sustain as many Maryknoll catechists, at fifteen dollars a month for each? If this monthly allowance more than covers the salary, the balance will go to sustain the Maryknoll Normal School for Catechists.

the sea to our Mother as we join all our Sisters in their happiness at the home Knoll. Chinese classes were omitted, but study periods went on as usual.

Two of the Sisters, with a catechist, continued their visit to the neighbors. Several more agreed to come to the catechumenate. We had some Baptisms at the pagan orphanage.

Our pupils now number fourteen; so our tiny schoolroom is almost crowded.

There was a goodly crowd at the catechumenate today. Some were our refugees. We hope that when peace reigns in Yeungkong (if it ever does) and the people no longer need to seek our protection, the doctrine they are hearing will bear fruit.

Two of the Sisters called at a home to see a sick child, and to secure the permission of the child's grandmother for her daughter-in-law—the little one's mother—to study the doctrine, since the elderly woman had opposed the idea. The Sisters were received most cordially, and apparently the whole neighborhood came in to welcome them. The desired permission was granted.

Rehearsal at noon for the Easter Mass was interrupted by the arrival of boxes from America. Most of the goods have been on the way for months, and probably also at Kongmoon, awaiting a junk for Yeungkong.

Our school children attended High Mass at the mission church. All the beautiful ceremonies of Palm Sunday were carried out. Instead of the priests chanting the Passion, it was done by catechists, and in Chinese.

An experienced director of seminarians has written "just the thing"—

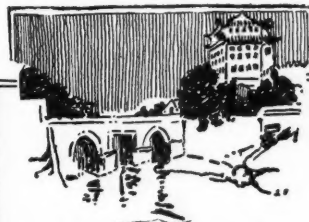
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By Fr. Marcetteau, S.S.

This Manual contains a variety of prayers and devotions, counsels and instructions, especially suited to young aspirants to the priesthood.

The usual price is \$1.50, but for a limited time Maryknoll can let you have a copy for

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Field Afar Office, Maryknoll, N. Y.



You Agree?

I received **OBSERVATIONS IN THE ORIENT** last week, and was so fascinated that I scarcely stopped reading until I finished it. You are to be congratulated on your interesting trip and your delightful way of describing it.
—A Philadelphia Physician.

One of the most interesting books I ever read! A copy of **OBSERVATIONS IN THE ORIENT** should be in every library, especially every Public Library, in the country. I shall call attention to its worth and have it added to our Library.
—A Boston Lawyer.

You have made a delightful book out of your travels. Some of us would see nothing, no matter how far afield we wandered, but others can see something worth telling if they walk a block. Your book is for priests, and not one page of it is tiresome. I am lending it to the confreres here. It should be in the hands of every priest.
—A San Francisco Pastor.

I do not exaggerate when I say it is so fascinating in its human appeal (quite aside from its religious value) that no one can begin its perusal without completing it. I expected to read chapters from time to time, as the spirit moved me, but once I began I could not resist its spell, and I devoted the best part of two well-spent days to finishing it.
—A New York Judge.

Observations in the Orient

320 pp. text, 82 pp. illustrations.
Cloth, stamped in gold and black.

Price: \$2.50, postpaid

The Monthly Message That Comes From Our Missions.

AS you read these lines, dear friend, you are perhaps trying to keep cool on a very hot day. Perhaps not. And if it is hot, it might also be sticky, but you will never know what humidity really means until you live in other lands.

The missions of Maryknoll are blessed with months of fine bracing weather, but there is a period when even valiant souls must be content with mere existence. Of such a period, one of our missionaries wrote while at Pingnam last year with Fr. Wiseman:

Yesterday the heat descended on our house like a blanket. It was only 96° in the shade, but somehow we were paralyzed. Mass and breviary seemed a heroic day's work. I said a prayer that that terrible sun would not find our famous voyagers, Frs. Meyer and Ford, on the road, according to their almost inveterate habit. This is not the weather to be doing thirty miles a day and sleeping in Chinese huts at the end of it. I think, though, even our most ardent are becoming reconciled to that.

It happened yesterday that I could not think. I dare say, you'll find nothing unusual in that. However, if it was only my chronic condition, it was at least accentuated. One can generally do something. Yesterday Fr. W— and I tried Chinese lessons, tried writing, tried reading—all no go. Finally, when I couldn't concentrate enough to read a new copy of *Life* with attention, I gave it up. We sought the porch and listened to each other talk. And as the porch is just one little narrow strip on the sunny side, we both went to bed with sun headaches. It was a *dies non*. Most days do not bowl us over completely like this, but I, for one, will spend a lot of time in Purgatory unless the Master of the Vineyard makes a liberal discount for the South China summer.

Stringless is the gift that leaves us free, with all kinds of calls to apply it as we think wise. All gifts are welcome. The stringless gift is especially so.

THOSE of our readers who have been with us for some time past are well acquainted with the Maryknoll Mission of Yeungkong. This was the first center to be occupied by Maryknoll priests, four of whom, including the late Father Price, took up residence there, under the direction of Father, now Bishop, Gauthier, in December, 1918, following the return from Asia of the Maryknoll Superior. At Yeungkong, Father Price contracted the illness that resulted in his death, and naturally, or rather supernaturally, Yeungkong should be the great gainer by this first life offering.

Yeungkong has been especially favored, also, by having the largest number of resident Missioners, and, since last fall, the first group of Maryknoll Sisters. It is very gratifying to note a progress that has justified the sacrifices made and that gives promise of a very successful future. In a recent letter to the Maryknoll Superior, Fr. Taggart writes:

All well at Yeungkong and each one seems to be doing the best he or she can. The Sisters are taking hold in a remarkable way, and, instead of calling on us for aid, they seem to be doing more than we are. Their little school is going well, as are all their other works. The mission is undergoing the strange experience of hearing a lot of women sing out their catechism lesson. Divination Alley now has more than sixty Catholics and about the same number of catechumens. Fortunately, there are so many Catholics right next to the church. The effect on the new priests coming over is good, for it wears on one to say Mass morning after morning before a lot of empty benches. We do not experience that drawback here. Even the convent chapel is crowded for the Mass there.

This morning we had to give a rush order to the carpenter for more benches and desks for the school. There are more than seventy students now (signed up for the year) and Hung,

the head of the place, insists that we shall soon pass the hundred mark.

Fr. Paulhus has just finished *Aubasac's Manual* (Chinese-French examination of conscience). He made it Chinese-English. If he had simply translated the French into English, it would not have been a difficult job; but he made a catalogue of the Chinese names of sin in all its ramifications. He seems to have a corner somewhere in the back of his head for Chinese characters; I wish I had one in mine.

Fung Yin San, one of our neighbors, was out the other night. Whether at a convivial gathering or just a business meeting has not been mentioned. Anyway, on the way home, he had to pass the temple in our alley. Just as he got in front of the door, the god jumped down from his stone pedestal and ran after Yin San. If Yin San had not had a bald head, his hair would have stood on end. All the strength he had went to his legs and he ran like lightning to his home and spouse. He came into his house with such speed that his wife screamed, and, at the sound of the woman's voice, the god gave up the chase. The inspection of this morning demonstrated that the god is still the same baked clay he always was.

The ghost fever is spreading. The sentry on duty in front of the town gate was awakened from his slumbers by a good beating from the ghost of the Yeungchan soldier who used to have the same job before he was killed. The sentry proved that he was as good a runner as Yin San. Today there is a nice red sign telling all about the ghosts, pasted on the temple, and two of the bonzes have been busy beating out tom-tom music and extending invitations to the gaseous precipitates of the departed to ply their trade elsewhere.

The most satisfactory method of sending money to Maryknoll missionaries is through the Maryknoll Treasurer, whose address is Maryknoll, New York.

AT Tungchen, Fr. Dietz has now the help of a *grand vicaire*, which means, a tall curate, no other than Fr. Sweeney, and the still-rotund Bro. John, the only medical man of which the Maryknoll Mission can, as yet, boast. Fr. Sweeney wrote lately:

Fr. Dietz came home from another lap of his mission trip only to leave again on a trail. He is well pleased at the progress in evidence at the out-stations. He has traversed some country inhabited by tigers, and found the bandits astir in places, but no nearer to him than the sounds of their guns. The only mishap occurred when he unintentionally sat down in a river he was fording, and had to wear drenched clothes for a day with a cold wind blowing. The Catholics have shown earnest faith by gathering around the

evening fires in their mountain cabins to listen to his exhortations and by introducing pagans to his talks; and, again, on the damp, cold mornings, by coming at daylight, many from long distances, to makeshift chapels for Mass, Confession, and the Sacraments. He seems to thrive on two Chinese meals a day and the board beds which are in all the mud hovels where he has to sleep. Eat what is set before you is his apostolic motto, but he confesses to have failed once before a dinner of strange land snails with a big boiled bug, a biological stranger to him, surmounting the dish. In administering to the bodily ailments of his parishioners, he has depleted Bro. John's big medicine case, which had enough medicines to last a busy American physician who rolls his own pills, for two or three months.

FOUNDER OR BENEFACTOR

Maryknoll **FOUNDERS** are those who give at least five thousand dollars to advance the work of the Catholic Foreign Mission Society of America.

Maryknoll **SPECIAL BENEFACTORS** are those who, for the same purpose, subscribe a thousand dollars.

Today nothing unforeseen happened; so we'll reflect on the routine to assure ourselves that we don't have to wait for something to turn up, as poor Micawber.

Fr. Dietz has always thirty out-stations and the work of twelve catechists to superintend; frequently sick calls



THE RIGHT KIND OF CLAN MEETING.

Fr. Sweeney

Fr. Fitzgerald

Fr. Dietz

Fr. Paschang

Bro. John

Fr. Meyer

which take him from home, sometimes over a two days' journey; daily classes in the school and catechumenate, when he is not on a mission tour; and parish bookkeeping which becomes worrisome when, as now, he has insufficient funds for his established works.

Bro. John treats daily from twenty to sixty cases at the dispensary, and frequently takes his medical kit on long journeys into the country. In addition, he has the daily grind at the new language.

The curate is assistant and interpreter for Bro. John and teacher in the school; and he is preparing to alternate with Fr. Dietz in making tours of the stations.

The three have a multitude of regular duties towards leper, blind, and orphan dependents. All this proves to our dear ones that none of us has been overcome by the sleeping sickness.

Now we don't want to have recourse to begging; but if anyone was offended at our request, last month, for twenty-five good old American dollars to feed, for a year, a leper, a helpless blind person, or a young orphan, we wish to assure him that we had good intentions and that if rice goes further up in price, thirty-five dollars will be needed—a sum which we haven't the heart to request. So, we shall merely mention, in a friendly way, that our dispensary is built mostly of mud, has one door, one window, a thin roof, and that with the medical apparatus, the curate, Bro. John, and a patient in there on a summer day, and the tropical sun overhead, we shall need more handkerchiefs to mop off the perspiration. To the inquisitive, we are glad to reveal that the dispensary is ten feet wide by ten feet nine inches long, and that, in our dreams, we erect a new one with hospital beds (for five hundred dollars—new bills, please) or one without beds (for two hundred); we are going to descend to begging, and our sandbag is going to be an appeal for \$1,000 for a modern padded cell to be occupied by ourselves.

Associate membership in the Catholic Foreign Mission Society is fifty cents a year.

End of the Year and Midsummer on the Knoll.

BEFORE Summer began to make itself felt, our seven University men—all now priests—were back at the Knoll. Their June diary was full of anticipated "Exams," but it included two other items that we feel will interest our readers:

Two of us visited the condemned Mr. Wan (Chinese) in the District Prison. Poor boy! He was quite nervous. It takes a brave man to face death at any time. Unless something happens, his is only eight days off—and what a death! To have one's neck broken by hanging! To hear the poor fellow's story must certainly be touching. We spent about an hour with him, during which, he regained sufficient composure to laugh quite heartily at several puny jokes. Fr. O. is to be in the city soon in his interest, so religious ministrations were restricted to mere mention of the fact that he should take up the matter of his spiritual well-being with Fr. O. and pray that God's will be made plain to him. He promised to say the "Memorare" frequently and seemed quite grateful for a little book on the Blessed Mother we left him. Altogether, the two Knollers felt they were leaving him safely in Mary's protection. If it be God's holy will that he be sacrificed, we confidently hope heaven will have gained another inmate, and Mary's bodyguard will have been swelled by one. We agree so calmly that capital punishment is necessary for the well-being of society. Such cases as that of Mr. Wan must shake the firmest.

The National Shrine is beginning to

take form and its immense proportions cannot but impress. There is little, as yet, to satisfy the esthetic in the "diggins" and jagged piles of masonry, but the promise they hold forth to the visitor makes his word of wonder seem a participation in a great undertaking. The "Shrine" has been in some quarters regarded as a "wild cat" project, in others, a horrible extravagance. It is neither. A church is needed at the University; our "grand functions" take place in the gymnasium with parallel bars and rings and basketball goals as aids to devotion. Daily services are held in the basement of Gibbon Hall. With so few of the externals of religion about them, how can lay students—sometimes with little enough home training along religious lines, as a foundation—build into their character a respect for the beauties and sublimities—yes, for the very realities of their Holy Religion? The crypt of the Shrine will serve as the church of the present. The main basilica will serve as the University Church of the future. We may allow ourselves to be betrayed into an occasional expression of discontent with professors, etc., but to attempt to keep God out of the lives of men whom we should be educating for Him is criminal.

ORDNATIONS were somewhat broken up this year. Two of our young levites, the Rev. John J. Considine and the Rev. William A. Fletcher were bidden by their home-bishop to participate in the diocesan ordinations at Fall River. Bishop Feehan made their home

IN THE HOMES OF MARTYRS

BY THE SUPERIOR OF MARYKNOLL

"These essays are written in the well-known entertaining style that earned for the author the great praise bestowed on his *Observations in the Orient*. They provide excellent and inspiring reading. The book is well printed and splendidly bound."

—*St. Joseph's Advocate, London.*

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THE FIELD AFAR OFFICE :: :: MARYKNOLL, N. Y.

coming an occasion to repeat the expression of his strong interest in Maryknoll and his conviction that the gift of priests to foreign missions is speedily followed by an increase of vocations for home needs. This has been Bishop Feehan's experience, strikingly illustrated.

Similar conditions brought the return of the Rev. Patrick Cleary to his home seminary in Rochester, where he joined his former classmates in retreat and at ordinations, receiving the priesthood from his own bishop, the Rt. Rev.

Thomas F. Hickey, D.D.

A little later, the three young priests returned to Maryknoll and assisted at the general ordination, June 17, in the Seminary chapel. Bishop Dunn came out, the evening before with his secretary, Fr. Dugan. The Bishop made himself at home in a small room, which for some years will bend under the pretentious title of Prelature. We had a Bishop's room at the old Seminary, and, though small, it seemed more respectable in size than the new one—probably because it dominated other

Are you not yet a Maryknoll landowner? And it costs only two cents to buy a square foot! You need not buy an acre. Make it 100 or 1,000 square feet, which means two dollars or twenty dollars—or between, if you prefer.

Special cards are designed for Circles or individuals who wish to get a kindly hold on our properties.

rooms in a small house.

Some day, however, we shall provide a real Bishop's room and we hope that our Right Reverend



PRIESTS OF THE CLASS OF 1923.

Standing: Rev. F. J. Winslow, (Cambridge, Mass.); Rev. J. C. Thomann, (St. George, S. I.); Rev. J. J. Considine, (New Bedford, Mass.); Rev. P. H. Cleary, (Ithaca, N. Y.); Rev. T. A. O'Melia, (Philadelphia, Pa.); Rev. J. J. Connors, (Pittsfield, Mass.); Rev. J. E. Ruppert, Deacon, (Sioux Falls, S. D., due for priesthood in September). Seated: Rev. J. P. McGinn, (Philadelphia, Pa.); Rev. C. A. Walker, (San Francisco, Cal.); Rev. J. C. Murrett, (Buffalo, N. Y.); Rev. W. A. Fletcher, (Fall River, Mass.); Rev. V. E. Piaskowski, (Alpena, Mich.).



The desk is a part of his room equipment and he sticks to it when he should; but when he gets the chance, he takes his pick at something else. This time it is a catch basin. He will put others in the outfield.

guest will live to occupy it on many occasions.

The ordinations took place at an early hour in the presence of a group of priest-friends, the student body, the Maryknoll Sisters, and the relatives of the happy, young Soldiers of Christ.

Here is the entire list:

Priesthood

John C. Murrett, Buffalo, N. Y.
Wm. A. Fletcher, Fall River, Mass.
Joseph P. McGinn, Philadelphia, Pa.
Thos. A. O'Melia, Philadelphia, Pa.
J. J. Considine, New Bedford, Mass.
F. J. Winslow, Cambridge, Mass.
John C. Thomann, St. George, S. I.
C. A. Walker, San Francisco, Cal.
Patrick H. Cleary, Ithaca, N. Y.
Joseph J. Connors, Pittsfield, Mass.
Vict. E. Plaskowski, Alpena, Mich.
John E. Ruppert, Sioux Falls, S. D.

Sub-Diaconate

Bertin J. Ashness, Straits Settlements;
George C. Powers, Lynn, Mass.;
Edward F. LePrelle, Buffalo, N. Y.;
Otto A. Rauschenbach, St. Louis, Mo.;
Jos. P.

McCormack, Roscommon, Ireland;
Wm. A. Kaschmitter, Cottonwood, Idaho;
Constantine F. Burns, Toledo, Ohio;
Francis J. Caffrey, Lawrence, Mass.;
Hugh T. Lavery, Bridgeport, Conn.;
Wilbur J. Borer, Brooklyn, N. Y.;
Joseph J. Shields, Philadelphia, Pa.;
Thomas V. Kiernan, Cortland, N. Y.;
Patrick J. Duffy, Longford, Ireland;
Maurice Gleason, St. Louis, Mo.

Full Minor Orders

John Heemskerck, Holland;
Joseph Farnen, Baltimore, Md.;
Leo Peloquin, Brockton, Mass.;
George Bauer, Bavaria;
Fred J. Killoran, Detroit, Mich.;
John O'Mara, New York;
Hugh C. Craig, Minneapolis;
Charles C. Eckstein, Milwaukee, Wis.;
Hubert M. Pospichal, Elma, Iowa;
Patrick Malone, Brooklyn, N. Y.;
James G. Keller, Oakland, Cal.;
Wm. Booth, Brooklyn, N. Y.;
Robert Sheridan, Chicago, Ill.;

Yours is the privilege to have some stones set in the walls yet to rise in the American Foreign Mission Seminary. Send five dollars, or write for a card arranged to register this amount in varied small offerings.

WANTS.

Don't think that when we present lists of wants we are sure to have responses. This is a little game of throwing seeds of hope over our garden wall. Some bring forth fruit and we are grateful even if only one—sunflower—pops up. Here is a list requested by our procurator and in it he has forgotten to mention many things:

Asperges stoup, surplices (directions will be sent on request), deacons' stoles (white), long carriage typewriter, typewriter chairs, typewriter desks, library shelves, bookcases, office supplies, chairs, carpets, rugs, napkins, sheets, pillowcases, blankets, spreads, wash stand sets, tables for students' rooms, lawn mowers, hoes, rakes and picks.

Roy D. Petipren, Detroit, Mich.

First Minor Orders

Leo W. Sweeney, New Britain, Conn.;
Philip L. Bradley, Dorchester, Mass.;
Robert J. Kennelly, So. Norwalk, Conn.;
J. Leo Davis, Scranton, Pa.;
Philip O'Mara, New York;
T. E. Stout, Charlestown, W. Va.

Tonsure

J. B. Coulehan, Cumberland, Md.

SOME fog-inspired Englishman who visited the Knoll last year and stayed a while said that, in his experience, America had "samples of weather, by Jove." It might sizzle today and start teeth chattering tomorrow, but human as we are, we welcome the change.

Maryknoll moves on. Her sons keep busy according to the need and the opportunity. It may be, in the cool air of the morning, a moving of rubbish, or the digging of a ditch drain. It may be inside manual labor—the tinker's turn at a patch on old Lizzie.

One "husky" would wait for a sizzling sun before working outside. His winter indoor sport is concerned with the hothouse, which though too small for our needs is none too small to roast the average student. This "husky"

"could die working in the sun" and might yet succeed if he gets to China and tries it.

Departure

The great question of the year: *Who's Who for the Missions?* is settled, to the special joy of the chosen few.

There was general disappointment, which our readers will share, when it was announced that, notwithstanding a large ordination, only three priests would be sent; but there are good reasons for this.

Maryknoll missionaries have learned that the Mother Knoll cannot build at home, and, at the same time, financially back her sons abroad, except to a limited extent. Again, the home Semi-

nary and College need a larger personnel, so that, happily, the two needs complement each other.

At this writing, too, passage money is low; therefore, everything considered, the mission decision to mark time just now is a relief to Mother Maryknoll.

Welcome again the day that is surely coming—when mission-aid societies will take off some, at least, of the burden of support thrown on the Foreign Mission Seminaries and on the missionaries themselves. This year, we shall look for a grant from the newly-reorganized Society for the Propagation of the Faith, and when it comes we will announce it.

But you ask, who's who? Well, it was a hard task to make the selection, but here it is:

ASSIGNMENTS

To Korea:

Rev. Patrick H. Cleary.
(Ithaca, N. Y.)

To China:

Rev. William A. Fletcher.
(Fall River, Mass.)

Rev. Thomas A. O'Melia.
(Philadelphia, Pa.)

Rev. Bro. Michael Hogan.
(Philadelphia, Pa.)

The following Maryknoll Sisters have been assigned to China:

Sr. M. de Lourdes Bourguignon.
(Brooklyn, N. Y.)

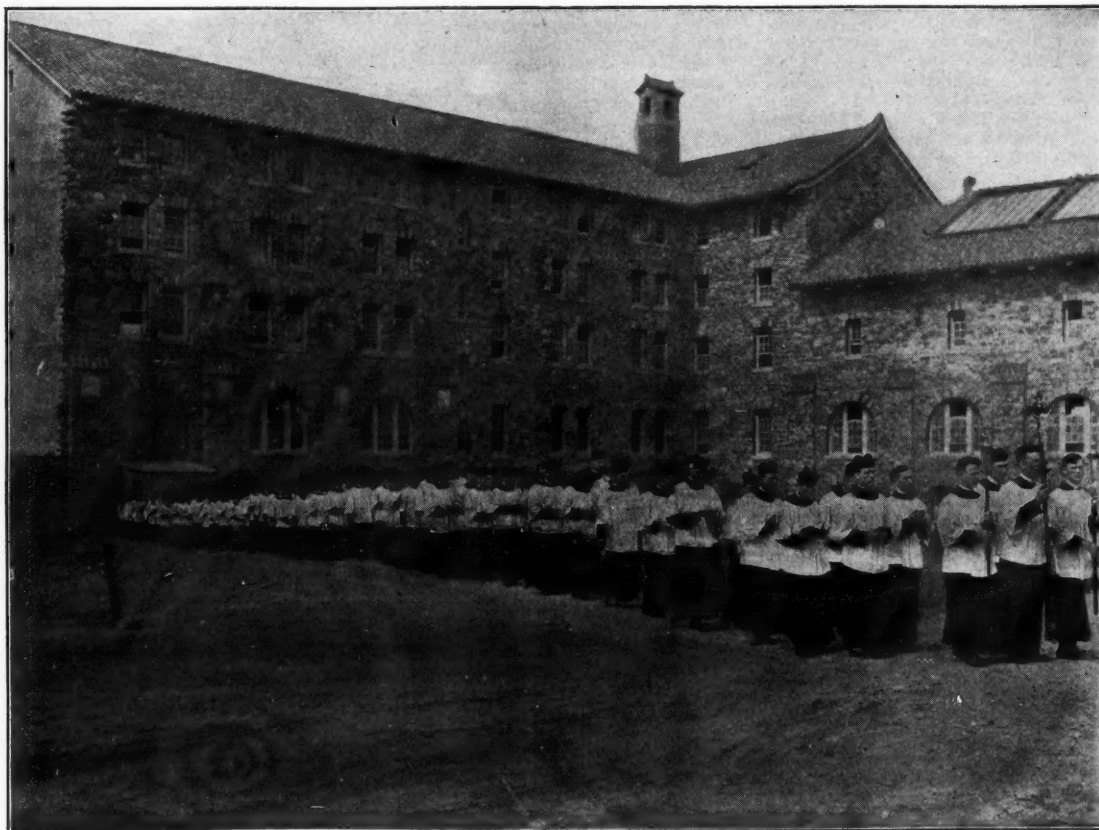
Sr. M. Dominic Guidera.
(Corona, L. I.)

Sr. M. Patricia Coughlin.
(Arlington, Mass.)

Sr. M. Matthew Conlon.
(Montclair, N. J.)

Sr. M. Ruth Riconda.
(Corona, L. I.)

Sr. M. Miriam Schmitt.
(Merrill, Wis.)



LEAVING THE SEMINARY FOR THE FIELD-BLESSING, 1923.

The Venard Letter.



FR. WILLIAM J. DOWNS, WHO IS DIRECTING THE MARYKNOLL PREPARATORY COLLEGE.

SCHOOL is out. The session closed on June 20, but, before it ended, there were many pleasures. Among these, of course, were final examinations! Is it not a pleasure to know that they are over, that one is a year nearer his goal than he was before? And even, sometimes, a failure teaches more than a success, by spurring ambition for the hard tasks. Nearly everyone has left for home, but some have remained and give valuable help to the Brothers on the farm. Crops are looking thrifty, and, in spite of the late spring, we are hoping to be able to supply a goodly portion of our needs for the fall and winter. Still, there is much that must be bought and those who help supply our daily bread are accounted as among our chief benefactors, and, as such, share in the prayers of the community, which go on just the same whether "school keeps or not."

Among the distinguished visitors, in the latter part of the school year, were our own beloved Diocesan Right Rev. Bishop Hoban, of Scranton, and the Rt. Rev. Patrick A. McGovern, D.D.,

Bishop of Cheyenne, Wyoming. Bishop McGovern gave the boys an excellent talk and expressed his appreciation of the work we are trying to do. There is never any jealousy on the part of real missionary leaders, whether their work is labelled "domestic" or "foreign," and so Bishop McGovern, a real missionary with a great field white for the harvest and crying for laborers, rejoices over Maryknoll's progress. We, in turn, offer our prayers for his Western See and give thanks for every sign of advance in it.

Sister M. Théophane, the Superior of the "Vénard Sisters" has been transferred one step nearer her goal—the foreign missions—by being sent to Maryknoll-in-Seattle. Her successor, Sister M. Gemma, has, however, come from the Coast, leaving an interesting field for the more prosaic one of seeing that budding missionaries have three square meals a day and socks mended. It is all part of the day's work for the missions, and even we, who are the beneficiaries of the Sisters' thoughtful care, sometimes fail to realize just how important a part they play in the life of our institutions. They ask no "pay" for this service, but an extra prayer now and then for their "very own" is deeply appreciated. They surely deserve all we can give them—and more.

Final exams. are not the only fun we have. An occasion to which one looks forward throughout the whole session is the Annual Field Day. This year the weather was fine, cool enough to keep the performers in good trim, but not cold enough to drive spectators indoors. The athletic prowess of our boys was exhibited in races, high jumps, shot puts, pole vaults, and, while we may not have shattered any world records, healthy rivalry made the events of supreme interest to us. In the afternoon, according to custom, the parade was held, and costumes were up to the usual high standard. By common consent, Spark

MARYKNOLL ASSOCIATES.

Yearly

If you are a **FIELD AFAR** subscriber, you are a *Maryknoll Associate*, and, as such, you share in the many spiritual advantages, Masses, prayers, and good works of the Catholic Foreign Mission Society of America.

If you do not subscribe to the paper (perhaps because some one in the house does), you can become a *Maryknoll Associate* by the offering of fifty cents yearly.

Perpetual

A *Perpetual Associate* enjoys in perpetuity—i. e., as long as the Catholic Foreign Mission Society of America shall endure—all the advantages of a yearly associate. The offering is fifty dollars and may, if preferred, be made in small sums, covering a period of two years. The donor receives **THE FIELD AFAR** while living and the spiritual benefits are applied to his soul after death, as during life.

Deceased

The dead may be enrolled under the same conditions as the living, either by the year or in perpetuity.

Plug took the prize, but King Tut, Dr. Pendix and the Kitchen Band followed closely.

It has been the custom at the Vénard to hold an annual "Shower Day," but J. Pluvius has so often seemed to think that he was called on to contribute that we changed the name to "Visitors' Day." This does not mean that visitors are not welcome at other times, but, on this day, we make a special effort to have our friends come to see what we are doing and to get acquainted with us personally. Invitations were sent out to all our friends and benefactors who live nearby. A large number responded bringing with them their Mite Boxes—their sacrifice offerings for our work.



AWAY FROM HOME AND IN SIGHT OF THE VÉNARD.

This photo was snapped some years ago. One of the two youthful aspirants is now a cassocked philosopher at Maryknoll.

A Word from the Coast.

FR. JOSEPH H. CASSIDY DIRECTS
THE SAN FRANCISCO PROCURE.San Francisco.

HERE is a city with a past and with a future. Its missionary past is most interesting and its missionary future is most promising. One day to be the New York of the Coast, Maryknoll is farsighted in placing here a Procure. But why a Procure?

The Procure is only a beginning, but a beginning that functions now. It is serving several purposes. It is a home for both American and European missionaries, en route to and from the Orient. It is a halfway point where hospitality is the watchword. Then, too, it serves as headquarters for the Maryknoll Priests.

But most important, at the present time, the Procure functions as the American office for our missionaries in the Orient. They forward here lists of foodstuffs, reading material, and many other things that cannot be procured where they are. These are promptly bought and forwarded.

The Procure, too, has a future. Just how far away, we do not know. We hope it will be a nucleus for our Preparatory School on the Coast. We hope to gather a little group of boys destined for the Missionary Priesthood and give them some training at the Procure before sending them to complete their studies at Maryknoll. We hope, in fact, to follow the same plan that we followed in starting our Preparatory

College in Scranton. Of course, this will be a big step, but, under God, we shall be able to make it in His good time.

Our Procure is finely situated. High up on one of the many hills of San Francisco, it overlooks the Golden Gate and the Bay. With the best of light and bathed in sunshine, it is ideal. Generous now in size, it can yet be enlarged.

Just purchased this year, we have the Procure more than half cleared of debt. We are going slowly, but trying to pay our way as we go, and, in the meantime, the Procure is doing an important work.

The idea of a Coast school for western boys for the Missionary Priesthood is an idea as yet without funds. But perhaps some large-hearted Westerner will remember us.

SPECIAL NOTES
FROM THE DIRECTOR.

Going into a little church in Oregon, I asked the pastor for permission to talk, at the Sunday Masses, for THE FIELD AFAR. I explained that the parish would not suffer because I would separate the subscriptions to THE FIELD AFAR from the parish collection. "No need of that, Father," came the reply, "for you can take all there is. Your cause is worthy of all."

After preaching at a Mass, one Sunday, in Oregon, an old lady came up to me: "Father, all I have in the world is this check—my month's salary for washing dishes. Take it all, please, and God bless you."

Preaching a Lenten Course in one of the churches in San Francisco, a venerable mother touched my arm: "Father, God bless Maryknoll. I gave my beautiful daughter for the cause; she had to return because of ill health and died three weeks after. This is all I can do."

Got a telephone call: "Heard you in our church. I'm one of them hard-boiled sailors, but on my trips to China, I've seen your men on the other side. They are doing a great work. I wish my gift was bigger."

Visiting a hopeless cripple in a Chicago hospital, I heard: "I'm no use for anything now, but I can still pray. I say, surely, a dozen Rosaries for Maryknoll every day."

PARISH ADOPTIONS.

Shall it be a student at Maryknoll or at The Venard? Or a native on the missions? Or one at home and another over there? Or shall it be a catechist? Or a school for boys or girls? Or an orphan asylum? Or an old people's home?

Father! Would your parish, or the Holy Name Society, or the Sodality be interested?

MARYKNOLL MISSION
FOUNDATIONS.

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the incompleeted burses and funds in the lists below are invited:

NATIVE CLERGY BURSES.

Holy Family Burse.....	† 850.00
Our Lady of the Most Blessed	
Sacrament Burse.....	700.00
Our Lady of Lourdes Burse.....	601.00
Maryknoll Academia Burse.....	300.60

NATIVE CATECHIST FUNDS.

Yeungkong Fund, II	1,826.65
Abp. Williams Fund, VI	†1,000.00
Fr. Price Memorial Fund.....	646.60
Bl. Julie Billiart Fund.....	360.00

In a street car in Cincinnati: *Conductor*—"Where are you stationed, Father?"

Priest—"I'm with Maryknoll."

Conductor—"Well, you are fighting a losing fight; but don't mind, so did Christ."

The K.K.K. is working for 100 per cent. Americans. So did the first missionaries to this country, and all the priests since that time. But the only difference is that the missionaries and the priests have succeeded.

Los Angeles.

Pentecost. Exposition all day. The Bishop had ordered a triduum preceding the feast and a special sermon today on vocations. The curate of Japangeles expressed the hope that our little congregation, too, would be blessed with vocations. The Nihonjin of Los Angeles know little or nothing of Christ; they are fatalists in sickness, and, at death, are burnt up like rubbish. Of the five per cent. given decent burial, most are from our mission. This day may have the seeds of the first Pentecost.

†On hand, but not available, as at present interest goes to the donor.

We were glad to see some Japanese at the convent for adoration.

The afternoon was quiet with only one visitor to 426.

Gift of a large ciborium from Mother Knoll and a picture of St. Michael, the gift of Fr. Superior to the Brothers, for our chapel. Did you know, Maryknollers, we have the Blessed Sacrament over at 426? There's a neat chapel fitted out and we hope to have soon a suitable altar for Mass to accommodate visitors.

One of our benefactors who is returning East sent us a load of furniture. Some of the pieces fill a long-felt want and both houses shared in the gift.

Bro. Théophane finished exterior painting and all the men folk have sleeves rolled up for a start on the interior. May the job soon be done! But the bare walls and untouched floors don't keep us from using the rooms, for the Brothers are using the porches, each in his own apartment, and the curate notes that the open air necessitates a longer and louder bugle call at five.

A gopher has been tantalizing us by tearing up the Home lawn. He was getting the best of us, working while we slept. Yesterday we set a trap, and this morning, sure enough, there he was—caught. We were so peeved over his depredations that the council refused him burial and he was thrown over the hill.

Mr. Hartman, father of Sr. V., donned overalls and painted the sheds at the school.

Congratulations to the ordinati and prayers of joy and thanks that the Lord is giving the increase to Maryknoll.

A Mr. Muraoka, a Harvard graduate, spoke to our boys after supper. He urged the lads to be Americans first and blamed the Japanese here for their indifference to our laws and customs.

Arrival of Fr. Jennings of Cleveland, a friend of Fr. Kress, to enjoy the delights of California's climate, scenery, and flowers. So says the diarist, and he's a real booster.

Seattle.

DURING the past month, Maryknoll has had the pleasure of greeting many friends passing through Seattle. We were agreeably surprised to receive a visit from Fr. Bruno, S.V.D., who was accompanied by his Superior and a brother priest. He visited the kindergarten and showed much interest in the work being done there. Fr. Bruno

has just returned from an eighteen-months' visit to the Orient.

Dr. G. H. Sugata, a Japanese physician and surgeon, who has just finished a postgraduate course at Chicago University, called to pay his respects to the Sisters and to offer his services should we be in need of them. We appreciate the doctor's kindness in our regard.

We also had the pleasure of meeting



A FOREST NYMPH.

A pupil at the Maryknoll Kindergarten, Seattle.

Mother Angela, a Sister of the Ursuline Order, on her way from Alaska to the motherhouse at Rome. She told us much about her northern mission: how the people are snowbound from October to May; use mostly canned

BURSE FOUNDERS FOR FOREIGN MISSION ASPIRANTS.

Our Burses are five and six thousand dollars. The interest is applied to the support and education of students for the priesthood, in either of our two schools—the Seminary, at Maryknoll, N. Y., or our Apostolic College, at Clark's Summit, Pa.

The donor of a Burse is considered one of our *Founders*. His or her name will be inscribed in our Seminary and so long as the Catholic Foreign Mission Society of America shall exist, he will be a sharer in all its spiritual benefits.

A Burse may be secured as a memorial to the deceased, in which event, unless otherwise requested, it will be listed in the name of the deceased—
e. g.:
The John Memorial Burse.

Payments for a Burse may be made, if preferred, in lesser sums covering a period of ten years.

Those who desire only a share may consult a list of Burses, open to the smallest contributions of the faithful, which will be found habitually in *THE FIELD AFAR*.

Societies, schools, and other Catholic organizations are encouraged to provide Burses and they are assured that these will be applied to the needs of students designated.

Each aspirant to the Apostolate who is supported by a Founder's Burse will look upon the Founder as a personal benefactor and will not fail to include him in his prayers and sacrifices.

foods; and seldom have meat. Salmon is there in abundance, and forms the chief article of diet. To quote Mother Angela: "We have to eat salmon until we almost wish there was no salmon." One of the objects of her visit to Rome is to bring back some more Sisters for her needy mission. Vocations are scarce, but she claims that the Alaskan Missions are the most attractive of all.

An unexpected gift came to us through one of the Japanese daily newspapers. Madam Miura (Japanese), a member of the Metropolitan Grand Opera Company, now touring in Europe, had left in the office a check for fifty dollars as an offering for the Maryknoll Japanese Kindergarten.

The Circle members conducted a bazaar for the benefit of the mission, at the Japanese Commercial Club. It was held for two days and two nights, the chief attraction being a hope chest on which more than \$300 was realized.



Circles Beget Circles

THE Linen Closet yawns. Ten missionaries are leaving for China within a few weeks and any of the following articles will be gratefully received to help complete their outfit: single sheets, pillow slips, turkish towels, face towels, dish towels, roller towels, warm blankets, table napkins, window curtains, and handkerchiefs.

ADDRESS: CIRCLE DIRECTOR,
MARYKNOLL, N. Y.

Bro. John, over in China, sends a heartfelt "thank you" to the many Circles which so kindly remembered the needs of his dispensary. Generous supplies were received by him from St. Catherine Circle, Irvington, N. Y.; Our Lady of the Maryknolls Circle, N. Y. C.; The Sacred Heart Circle, Philadelphia, Pa.; St. Clair's Charity Circle, Worcester, Mass.; The Catholic Women's Civic and Social League, Brooklyn, N. Y.; The Christine Clare Brown Circle, Summit, N. J.

The Maryknoll Catechists Were Not Forgotten

by Immaculate Conception Circle, Yonkers, N. Y.; St. Teresa's Circle, North Tarrytown, N. Y.; Maria Mission Circle (No. 3), Pittsburg, Pa.; St. Mary's Circle, Cambridge, Mass.; Vénard Circle, Pittston, Pa.

Stringless Gifts, Household Sup- plies, Linens

were received from St. Rose of Lima Circle, N. Y. C.; St. Catherine's Circle, Irvington, N. Y.; Our Lady of the Maryknolls Circle, N. Y. C.; St. Aloysius Circle, N. Y. C.; Sacred Heart Circle, Philadelphia, Pa.; Our Lady of Perpetual Help Circle, Buffalo, N. Y.; Bernadette Circle, Brook-

lyn, N. Y.; The Maryknoll Circle of the Eliot School, Boston, Mass.; St. Mary's Maryknoll Circle, Cambridge, Mass.; St. Joseph's Circle, Fall River, Mass.; Our Lady of the Sacred Heart Circle, Holyoke, Mass.; Francis Xavier Mission Circle, Jamaica Plain, Mass.; Sacred Heart Circle, Lawrence, Mass.; Holy Souls Circle, Lowell, Mass.; The Mite Box Circle, Springfield, Mass.; Little Teresa Circle, Westfield, Mass.; Mary Xavier Circle, Westfield, Mass.; Maryknoll Yeungkong Mission Circle, Corona, N. Y.; St. Bridget's Circle, Worcester, Mass.; Our Lady Help of Christians Circle, Philadelphia, Pa.

THE WRITTEN WORD.

This \$26 is to be applied to OUR ROOM in the new Seminary. We are working hard to complete the fund.
—St. John's Circle, Fall River, Mass.

Please accept the enclosed money order for \$100. We are happy to know that our first gift may be used to build Théophane's Leper Hut.—Théophane's Circle, Worcester, Mass.

With the enclosed \$100, we should be happy to have you furnish a room in the Sister's Infirmary in memory of Mrs., the first deceased member of our Circle.—Maryknoll Yeungkong Circle, Corona, N. Y.

We should like to call attention to OUR ROOM in the new Seminary by sending you this check for \$50. It will bring our fund up to \$250. You will be happy to know that our prayers go with our pennies.

—St. Aloysius Circle, N. Y. C.

It was announced at a meeting of St. Robert's Circle that the fund for their Room in the new Seminary (\$500) is complete. We have now decided to give a leper hut in China and enclosed you will find \$25—the first donation toward the \$100 needed for this purpose.—St. Robert's Circle, Newark, N. J.

The accompanying \$90 is for the support of St. Rita's Catechist. We are now planning a Hospital Drive—collecting new and old linens for bandages, and funds with which to purchase hospital necessities. Write and tell us what it would be best to buy.

—St. Rita Circle, Brooklyn, N. Y.

The members of The Holy Souls

Circle send greetings and also the proceeds from the work of the past year, \$500. We should like to have this offering applied to the passage of one of the missionaries leaving for China in the fall. This will henceforward be the work of our Circle—the paying of one missionary's passage every year.—Holy Souls Circle, Lowell, Mass.

Our Vénard College, at Clark's Summit, Pa., is calling for dish towels, roller towels, and knives. Should any Circle, or individual member, wish to supply a few articles for the empty linen closet, address same to SISTER SUPERIOR, OUR LADY OF THE MISSIONS CONVENT, CLARK'S SUMMIT, Pa.—the sum of \$6 will purchase one dozen stainless steel knives—eight dozens are needed. This gift would be a real charity on your part; it is an urgent need on ours.



THAT'S MY SISTER!

HEAR THE WIZARD WHIZZING!

And this is the burden of her song:
*The mills of the gods grind slowly,
But they grind exceeding small.*

And so do the "mills of the laundry" and their work is deadly to—Buttons!

So, Circle Members, save your buttons on the garments you outgrow or wear out and send them to the Wizard whose magic arts can't "save the seventh button" on Buster's shirts. And how about the worn-out sweater that cries for camphor balls? Send me that sweater, or dingy portière of chenille or tapestry, and I'll have it woven into rugs for Maryknoll's convents, and you'll save the camphor balls. Remember, too, that old sheets make fine bandages. Fr. Dietz has torn up his to bind the sores of his leper charges.

Outgrown baby wear of any kind can be used in his orphanage. Pieces of left over materials from sewing time, including not only cloth, but elastic, tape, and spools of cotton will help make Kiddies Kumfy.

Thanks from my heart (in advance).

MARYKNOLL'S WIZARD OF ODDS,
Box 118, Clark's Green, Pa.

Reader Dear---

We have tried to keep our word and to send you in this Midsummer Number of THE FIELD AFAR, with its attractive color cover, something of which you can be properly proud.

Friends of THE FIELD AFAR often say that it holds a unique place, and, from an artistic point of view, compares favorably with the best magazines, secular or religious, in America. One wrote recently: "It is my opinion that the form of your monthly is really worthy of its edifying, interesting, and very instructive contents. Keep it up!"

Well, we are anxious to "keep it up" and to develop its greater usefulness.

We are now well above the one hundred thousand subscription mark and running toward one hundred fifty thousand. If YOU add one—and if every reader of this issue would identify himself or herself as YOU—we should, almost immediately, reach the quarter-of-a-million.

We write to YOU as a friend, having with us a common interest in the spread of Christian truth to the uttermost bounds of the earth.

Kindly show this number of THE FIELD AFAR to your neighbor, or to another friend, and suggest a subscription,—not as a charity offering, but as value received. If THE FIELD AFAR stimulates charity later, so much the better for all concerned—and especially for your friend.

The Maryknoller

TEAR ON THIS LINE. MAIL COUPON NOW. DON'T PUT IT OFF!

TO THE FIELD AFAR,
MARYKNOLL, NEW YORK.

I enclose \$1 for a yearly subscription to THE FIELD AFAR, beginning at once.

Name

Address

City

State

If you are already a PAID subscriber, send a dollar and your subscription will be extended another year.

Give and Take.

WE are grateful for the gifts in money and in kind, for the old jewelry, and for the subscriptions to THE FIELD AFAR and to *The Maryknoll Junior* which came from:

Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Florida, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Minnesota, Montana, Nebraska, New Hampshire, New Jersey, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Texas, Vermont, Washington, West Virginia, Wisconsin, British Columbia, Canada, England, Holland, India, Ireland, Italy, Newfoundland, Oceania, and Poland.

Remember, please, in your prayers the souls of:

Very Rev. W. A. Maher; Rev. Geo. A. Kraft; Sr. M. Scholastica; Sr. M. Joseph; Sr. M. Ligouri Flannagan; Sr. M. of Lourdes; Sr. M. Clement Duffy; Mrs. Martha Mercer; Denis O'Halloran; Mrs. McMackin; John A. Stenger; Elizabeth L. Leall; Mrs. Mary Higgins; Mrs. Mary A. Loughran; Mrs. Mary Gannon; Richard Parkinson; Joseph Reilly; J. C. Concannon; Mrs. Nellie A. Casserly; Elizabeth Delaney; Annie M. Keraus; Nellie McFarland; John Shannon; L. Lynch; John Wiseman.

From day to day, like most works organized in the Church, we, at Maryknoll, live and move, glad in the thought that notwithstanding heavy obligations, we are not forced to mark time. Each month reveals its surprises in gifts from unlooked for sources.

Since our last issue some matured wills brought special encouragement.

Thanks, St. Louis, for the May 15 kindness!

An anonymous friend has added to our student foundations what will be known as:

My Deceased Relatives Bursae.

The late Father Derivaux, of Irvington, N. J., a much-loved young priest who died recently of

pneumonia, left his books and furniture, together with whatever money he had, to Maryknoll.

We learn, too, that we have been remembered in the wills of Elizabeth Colloton, of Brooklyn, N. Y.; Neil Campbell, of Jersey City; and Anna Currier, of New York City, who bequeathed a small but welcome gift to one of our missions in China.

Several stringless gifts, running from one to nine hundred dollars, were received. The missions of China and Korea were each credited with five hundred dollars, and a like amount came for the passage of one of our next departing group.

Ten small annuities were taken out and seven bursae received notable additions, while a new bursae of \$6,000 was founded.

Nine thousand new subscribers last month. Pennsylvania leads with 3,334, New Jersey coming second with 3,124, and Ohio third with 1,320.

Good work! Thanks to the Bishops and pastors of Scranton, Pittsburgh, Newark, and Cleveland, who have made it possible for Maryknoll priests to make known THE FIELD AFAR from the pulpit.



BURSES A-BUILDING

A Bursae is a sum of money invested and drawing enough interest to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary, or Maryknoll's Preparatory College. The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual bursae is five thousand dollars. If the student's personal needs are included, the amount is six thousand.

Any bursae or share in a bursae may be donated in memory of the deceased.

FOR OUR SEMINARY.

Philadelphia Archdiocese Bursae.....	\$4,801.09
St. Francis of Assisi Bursae.....	4,761.50
Kate McLaughlin Memorial Bursae.....	4,050.00
Holy Souls Bursae (Reserved)....	4,000.00
All Souls Bursae.....	3,980.41
The Most Precious Blood Bursae.....	3,875.00
St. Patrick Bursae.....	3,845.99
Cure of Ars Bursae.....	3,551.10
St. Anthony Bursae.....	3,395.06
St. Anne Bursae.....	3,228.50
Trinity Wekanduit Bursae.....	3,038.53
Holy Eucharist Bursae.....	2,964.50
Bl. Louise de Marillac Bursae.....	2,605.06
St. Philomena Bursae.....	2,605.00
Fr. Chaminade Memorial Bursae.....	2,369.70
St. John's Seminary, Archdiocese of Boston Bursae.....	2,234.76
Father Chapon Bursae.....	2,171.50
Our Lady of Mount Carmel Bursae.....	2,068.89
Marywood College Bursae.....	2,007.10
College of Mt. St. Vincent Bursae.....	2,000.00
Holy Child Jesus Bursae.....	1,881.60
Dunwoodie Seminary Bursae.....	1,816.65
St. Dominic Bursae.....	1,732.07
Pius X Bursae.....	1,724.25
O. L. of the Sacred Heart Bursae.....	1,528.98
Mother Seton Bursae.....	1,517.25
Duluth Diocese Bursae.....	1,411.70
Bernadette of Lourdes Bursae.....	1,357.75
Sister Mary Pauline Memorial (St. Elizabeth Academy) Bursae.....	1,158.50
Omnia per Mariam Bursae.....	1,110.00
College of St. Elizabeth Bursae.....	1,105.00
Immaculate Conception, Patron of America, Bursae.....	1,055.23
Michael J. Egan Memorial Bursae.....	1,000.00
Mgt. A. Finegan Memorial Bursae.....	1,000.00
St. John Baptist Bursae.....	943.11
St. Agnes Bursae.....	912.73
Susan Emery Memorial Bursae.....	682.63
St. Rita Bursae.....	665.15
St. Lawrence Bursae.....	641.25
St. Michael Bursae.....	631.50
St. Francis Xavier Bursae.....	613.28
Our Lady of Lourdes Bursae.....	478.03
St. Joan of Arc Bursae.....	424.01
Holy Family Bursae.....	338.00
St. Louis Archdiocese Bursae.....	300.00
St. Bridget Bursae.....	283.00
Children of Mary Bursae.....	282.05
St. John B. de la Salle Bursae.....	253.86
Maryknoll-in-Heaven Bursae.....	226.50
St. Boniface Bursae.....	217.40
The Holy Name Bursae.....	190.00
Our Lady of Victory Bursae.....	182.16
SS. Peter and Paul Bursae.....	150.00
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